THE SPIRITVAL EXERCISES

OF THE MOST VERTVOVS and Religious D. GERTRVDE MORE of the holy Order of S. Bennet and English Congregation of our Ladie of Comfort in Cambray, the called them.

Amor ordinem nescit.

And Ideots Deuotion.

Her only Spirituall Father and Director the Ven. Fa. Baker (cited them.

Confessiones Amantis.

A Louers Confessions.

Amare Deum animæ, sub Deo despicere omnia.

A soul that loueth God, despiseth all things that be inferiour vnto God. *Imit. l. 2. c. 8.*

Printed at Paris, by LEWIS DE LA FORE, in the Carme street, at the Signe of the Looking Glasse. M. DC. LXIII.

With Approbation.

REnowned, *More* whose bloody Fa
England neer yet could expiate,
Such was thy constant *Faith*, so much
Sir Thom. More. Thy *Hope*, thy *Charity* was such;
As made thee twice a Martyr prone;
Of *Faith* in Death, in Life of *Love!*
View heer thy Grandchilds broken *He*
Wounded with a *Seraphick Dart*,
Who while she liv'd morals among
Thus to her *Spouse Divine* she sung.
Mirrour of Beauty in whose Face
The essence lines of every Grace!
True lustre dwels in thy fair Sphaere
Those glimmerings that sometimes appear
In this dark vayl, this gloomy night
Are shadows tipt with glow worm light.
Shew me thy radiant parts above,
Where Angels unconsumed move
Where amourous fire maintaines their li
As man by breathing Air, survives.
But if perchance the mortal eye,
That views thy dazling looks must dye
With blind faith heer ile kiss them & die
To feele the heat, before I see the fire.


GERTRVDE MORE
AMORIS AMOR



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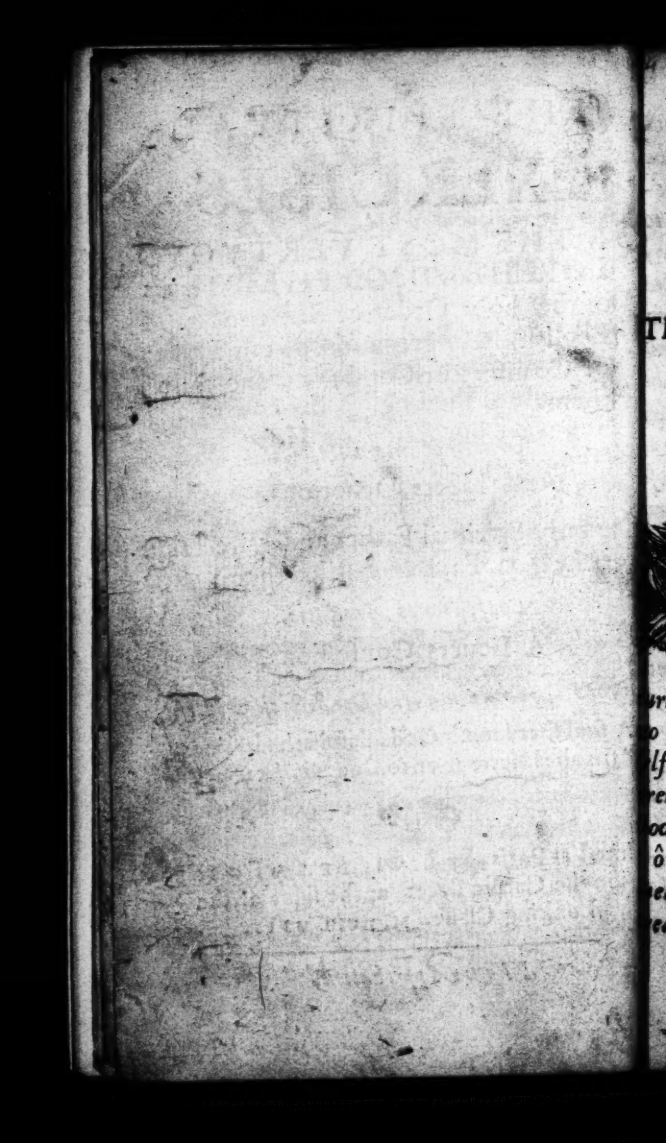
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Vide & approbatio.



TO THE R. MOTHER.

The R. Mother Bridgit More of Saint Peter and Saint Paul moſt vvorthy Prioreſſe of the English Benedictin Nunns of our Lady of Hope in Paris.

REVEREND MOTHER,

This deuout Book comes to you of right being your natural ſiſters excellent Goods, and there is no other heire left to it but your deſerving ſelf beſids I know few or none do any way pretend to it, but you and your Religious flock who exactly trace by true practice (ô Practice, diuine practice the only meanes) the ſame holy paths this booke treats of. Take and accept of it therfore

R. MOTHER: *I gueſſe I need no*
much inuite you, for I dare ſay it wil b
moſt deare to you, and moſt highly eſtee-
med by you, and yours. If it chance t
fal into the hands of any ſuch as may
reiect, or cry it down: (as ſome few di
the Ideots Deuotions *of the ſame* Spiri
lately ſet forth) it wil (as that did) bu
receiue the greater luſter thereby, and b
more highly priſed, by how much it ma
be miſpriſed by ſuch ſenſual perſons
relish not the Spirit of God, *or who*
vain and flashing wits as it were ſpur
at the Diuine, and true heauenly Vv
ſedom. *That it hath ſome hands ſet*
the margin, and diuers characters
many places to point out certain matter
and make them more remarakable, is n
but that in a maner euery line and ſy
lable is moſt remarkable and worthy
be obſerued. And that ſome places
Scripture are quoted in the margin, a
not al, is becaus thoſe be the more cle
plain and vnmingled texts, though t
whole Book hath nothing in it almoſt
Scripture.

And if there be somewhat in the latter end the very same with what is said in the preface, it wil not much annoy since good aduise cannot be too often rtpeated.

I will say nothing of the admirable graces and guifts of the Authour (let the Book speak them) becaus I should seeme thereby to praise, and extol you (her natural Sister, and imbued with the same natural and supernatural guifts) then which nothing would be more vngrateful and distastful vnto yon. How-soeuer R. MOTHER *giue me leaue to inuite and incite you and your Holy Company to go on cheerefully and couradgiously in these sacred and secret Paths of* Diuine Loue. VVith your Beauty and Fairnes intend, proceed prospe-riously and reign. *Let the wisemen, or rather wits of the world laugh at you.* They senseles think your life Mad-nes, and your vvaies dishonourable. *Be not I say dismayed.* For your Truth Mildnes, Iustice; and your Right hand (*which is is your Spiritual Frater*) vvil marueillously conduct you. *So*

desirous to be partaker of your holy Prayers, and committing you to the Diuine Protection, I rest euer

R. MOTHER,

Your most humble seruant and
faithful friend in our Lord.
F. G.

THIS DEVOVT SOVLS.

ADVERTISEMENT to the Reader.

VVith an Apology for herſelf, and her ſpiritual Guide, and Director the V. F. Auguſtin Baker.

VVherein is excellently deſcribed a true interne, contemplatiue Spiritual life, and the maner how to liue happily in it, with right, and true Obedience to God an man.

IT may ſeeme very ſtrange (and that very iuſtly) that I ſhould write what heere I haue written; But when I haue heer declared my reaſon for it, I may perhaps pas with ths cenſure only of being a little preſumptuous. Yet *God* (*who* is my witnes in al, and my *deſire* aboue al) knoweth vpon what grounds I haue done it; And that it is but for mine own priuate comfort and helpe, and to be ſeene by no other, but

againſt my wil, my ſuperiors only excepted, from whom (as they shal require) I wil not conceale the very ſecrets of my hart much leſſe this which I haue written to lye by me, wherein there may be what they may miſlike and correct, to which I shal moſt willingly ſubmit my-ſelf. Yea and though it ſeeme to me to be a great help to me to haue that which I haue writ in more light to read when I am either in obſcurity of temptation, or other bodily indiſpoſition to which I may be often incident. Yet I wil ſuppreſſe it at their command and good pleaſure, and put the want thereof willingly to the hazard: out of confidence in the aſſiſtance of *God, who* is a louer, and rewarder of *Obedience.* VVhich vertue (howſoeuer it may be otherwiſe thought) I honour from my hart, and beleeue verily that nothing that I do which doth not pertake of that is of any regard at al with *God.*

V. F. Aug. Baker This I haue thus affirmed becaus he who hath been my Maiſter, and Father in a ſpiritual life: and hath brought me into a courſe, which much ſatisfieth my ſoul, and conſcience between me and *God*: (It tending to nothing but *to loue God* by ſeeking *him* aboue al Graces and Guifts: And by withdrawing all inordinate affection from al created things to become free to

loue and praiſe *God* in as pure and perfect a manet, as this life wil admit. And alſo to true ſubmiſſion, and ſubiection of my-ſelf for *God* to whomſoeuer *he* puts ouer me in this life, with as great a contempt of my-ſelf as my frailty can reach vnto.)

Is notwithſtanding taxed now by the ſame words in a manner which were alleaged againſt our bleſſed Sauiour. *VVe haue found this man ſubuerting the people, and forbidding to giue tribute to Cæſar.* VVhich though none can iuſtly ſay of him; Yet it hath pleaſed *God* to honour him ſo much as to haue him euen in a publick inſtrument (which I haue heard read) couertly pointed at, taxed and accuſed of this maner of proceeding. *Luk.* 20, 25.

They taking for their ground, the imperfections of ſome through meere frailty committed in this kind. As alſo becaus ſome who are of other wayes, and vnderſtand not this, affirme it may be inferred out of his books that ſubiects (in what they pretend to haue *a diuine cal to*) may reſiſt contradict and diſobey Superiors. VVhich that it may be inferred I cannot deny: ſince a meaner wit then he that affirmeth this may draw ſtrange conſequences out of any booke in the howſe, if he wil looke vpon them with no other in-

tention, but to carpe. But if they wil take one place with another and consider what we beleeue, and practise also, according to our imperfection and frailty, they wil see and find in practise the quite contrary. And what was allowed by Fa. Baker concerning shifting to get time and meanes for our prayer, was but in case that Superiors did account it but an vnprofitable exercise. VVhich was the only thing I haue often heard him affirme in which he would euer allow a soul to deale in any shifting maner with their Superiors vnder what pretence soeuer.

And this in it-self was neuer held to be a sinne, but an imperfection, which he also thought it to be. But his reason, for his as it were winking at their imperfection, was to make souls that were apt for praier to make the higher esteeme thereof, and perceiue the necessity of prosecuting it daily and diligently too, if they euer desired to arriue to any perfect degree in the loue of God. VVhich *esteeme* if it had not by such meanes been brought into the howse: It would haue been hard for him to haue made a soul beleeue and acknowledg the necessity, and nobility of it. For it may be practised by some a long time before they find any extraordinary benefit by it, and til they find the effect of it in their

owne ſouls they may be apt to neglect, and make no eſteeme of it in theſe days when al moſt euery one of eſteeme inuaigh againſt it as the moſt dangerous or vnprofitable exerciſe in the world.

For ſome hold one of theſe opinions, and ſomo hold the other, to wit. Some hold it only vnprofitable. Others ſay it is very profitable if one could auoid the perils of it, which yet in women they hold a thing almoſt impoſſible. VVhich opinion of the two I moſt feared, becauſe thoſe that hold it pretend by their obiection to haue ſome experience in a ſpiritual life: And therefor their words are the apter to make in a ſoul the greater impreſſion: but as for the former, it plainly sheweth a meere ignorance in the affirmers.

To by carryed away therefor with this opinion and errour of the dangerouſnes of a ſpiritual life. Is that which by theſe writings I intended, and deſired to auoid by the helpe, and *Grace of Almighty God.* And therefor when I was cleare and not obſcured with feare (which I am very ſubiect to) I ſet down theſe things to be a helpe, and comfort to me am dſt the oppoſitions to that which I haue found and experienced ſo proper and good for me. VVhich yet whether it be or no my Superiors wil be better able to iudg, ſeeing not

only what I beleeue in al, and my opinion in theſe things they ſo much feare our errour in; but alſo my practiſe in a particular manner.

Now as for the ſhifting about our Prayer, which is the cheif ground of the forſaid publick inſtrument before mentioned, that wholy tendeth (ſuppoſing our beleif, and practiſe to be according) to the diſgrace of thoſe who are in that cours of prayer, and to affright thoſe who come after from following their aduiſe in any thing. They being there painted out in plaine tearmes to be enemies to the gouuernment of Superiors, as hauing had their inſtructions by a ſtrange, and indirect way, and meanes. I ſay for al that hath been ſaid in this kind of following our prayer, (come on it what wil through oppoſition of Superiors) I dare affirme that opinion of Fa. Bakers hath to vs been recalled by him long before the publiſhing of the inſtrument. For it was only for an entrance, not for a continuance ſince a ſoul wel ſetled in prayer would not need it-though at firſt for foure or fiue years a ſoul by being hindred from two ſerious recollections in a day by her Superiors, would haue perhaps been in great danger of inconueniency to her progres, and alſo neuer haue been able to haue obeyed

s she should. VVhich is a certain effect f a truely prosecuted course of prayer; ſuppoſing it be one who is fit for it; or otherwiſe it may be very conuenient or her to be put into ſome other cours nore proper for her, and if she reſiſt Su-uriors in it, she wil be in danger of great nconuenience, if not errours by her miſ-nderſtanding, and miſ-applying that wch vas not for her turn, and this we haue in his very howſe ſeen and known) which f by vntimely hindring (a ſoul apt for it) Superior procure, he wil alſo incurre n inconueniency though not ſo great as ers. VVhich is that she who would by proſecuting diſcreatly a courſe of *Mental prayer*) haue become ſubiect if it vere neceſſary euen to a very dogg; be-ometh for want of that ſtrength, and elpe which therein shee got, to be al-noſt impoſſible to be ruled by the wiſeſt nan in the world.

For liuing in Religion (as I can ſpeake y experience) if one be not in a right ourſe between *God* and our ſoul: Ones nature growes much worſe; then euer it would haue been, if they had liued in he word. For Pride, and ſelf loue which are ooted in our ſoul by ſin findeth meanes to trengthen themſelues exceedingly in one in

Religion, if she be not in a course that may teach her, and procure her true Humility. For by the corrections, and contradictions which cannot be auoided by any liuing in a Religious community, I found my hart grown (as I may say) as hard as a stone, and nothing could haue been able to haue mollified it; but by being put into a course of prayer; by which a soul tendeth towards *God*, and learneth of *him* the true lesson of *humbling* her-self. VVhich effect I finding by following Father Bakers plaine, simple, easy and sweet instructions, I was loath to change them, for them I could not vnderstand. And for this reason by al the meanes I could imagin, I haue endeauoured to strengthen my-self by writing, gathering, and thus (as in some part of my papers it wil appeare) addressing my speach to our Lord. This way is so plaine, and easy that, as long as the soul holdeth *Humility*, it is impossible for her to erre to her great incōueniency, at least in her main point which is the *loue of God*. For if less importsforsmaler sins, her imperfectiōs and errors or bangors, (speaking of such as are accounted such by some precise and exact persons) as to ouershoot herself in that in which another would haue come off with honour, or some such point, no way greatly to the purpose, as to any hin-

derance to her course. Yea by these things (I say) she rather gaineth then looseth since many times they are a great occasion of *Humility* to her soul, which much aduanceth her, and is aboue al cheifly necessary for her. For *loue to God*, and true *Humility* increase the one the other and are inseparable companions.

In fine as to the point of following Prayer, when the Superior as that time would otherwise imploy her which I was speaking of before. I say that after the soul hath been some good space practised in that exercise. The Superiors cannot hinder her in it by imposing that which to them seemeth fit: And the soul wil haue no desire to resist them neither can shee do it without a check from *God Almighty*. For no imployments which Religious women haue in Religion can hinder them (after they haue had a good entrance) that the Superiors can impose vpon them, for if they pray not at one time thy can easily pray at another, or best of al pray with the work it-self, and make the work their prayer.

This therefor being so that Fa. Baker did this at first, but as a shift in the beginning, there is no iust caus to find such fault with it, he doing it for these two reasons. First, becaus some cheife Supe-

riors had so poor an opinion of *Prayer*, that they thought they did *God* good seruice when they hindered them, who seeme to make esteem of it. The other reason, becaus those he gaue his instructions to, and seemed to him most fit for them, were likly to come into place of Authority; and thereby were not only themselues to suffer much by the continual oppositions they were like to find; but also were to beare a great part of the others Burdens which were more feareful, and had been a lesser time practised in the course: who yet were likely (if they were encouraged) to prosper very wel in a spiritual, and internal life. These two were I say in part his reasons, which made him go so far in this point. And yet we that had these instructiõs deliuered by him, had them with such circumstances that we could not possibly take liberty in any thing that was contrary to our Superiours minds by his Books, or words.

And verily I may with a safe conscience affirme, that if I would neuer so fain, I could not find any thing in his bookes, nor in any of this iustructions, on which I could ground my-self (without a check in my conscience, for doing the instructions wrongs) to neglect, omit, shift of, or sheightly to performe any thing of my

Superiors commanding, or ordaining. Nor could I euer inferre any thing out of them, but that they tende only, and wholy to *humble* the ſoul; and vrge her to ſeek, deſire, and reſt in *God alone*. And this I dare affirme vnder al the Oaths in the world, if Iuſtice by lawful authority ſhould exact the ſame of me. For not any book which he hat writ hath euer tended to any thing els, then that we ſhould liue with al ſubmiſſion and ſubiection *to God*, and our Superiors. And if he had taught the contrary, an extraordinary effect of it would haue appeared in vs before now, we hauing been dealt with (being ourſelues in authority) as we haue been; And indeed in ſuch maner that no humain inſtructions could haue inabled vs quietly to haue ſupported the ſame. The grace of *God* only, and tending to *him* by the way of *loue* could do it; which ſo *humbleth* the ſoul that no difficulty, or diſgrace can happen which she expecteth not, and therefor is abled willingly to embrace the ſame.

Verily I can affirme this by mine own experience that a croſſe word, or a ſlight reprehenſion before I was in this courſe was more inſupportable to me, and did more diſquiet my mind, then al the difficulties and diſgraces, which haue faln vp-

on me ſince, haue done. For now me thinks though I be neglected by the whole world: By flying to our *Lord he* eaſeth me of al my burthen. And as I haue deſired to haue no friend, or comfort but *him* ſo it pleaſeth *him*, neither in doubts, feares, payns, diſgraces, nor any other miſeries (whereunto this life of ours is ſo ſubiect) to reiect me. Only *he* exacts of me that in al the contradictions *he* ſends me I *humble* my-ſelf and be confident of *his* help; which, if I do ſo, I shal be much more ſure, then if in mine own hands I had a moſt abſolute power to help my-ſelf.

And this *humble* confidence maketh ones way ſo cleare that the ſoul hath few or no queſtions in many years, though they haue ſuch very neere that are neuer ſo wel able to reſolue them. This want of queſtions is almoſt al the ground of difficulty between theſe ſouls and the Confeſſor, who thinks himſelf neglected & haue ſouls haue no more buſines with him then in meere confeſſion. But I know not how the ſouls can helpe it, though there by they ſhould offend the whole world. It ſeemeth to ſome a great preſumption that the ſoul ſeemeth to think her-ſelf fit to guide her-ſelf, and alſo by it they inferre that she ſleighteth others though her Superiors as not fit to gouern her, ſo igno

tant do they think shee doth esteem them. But *God* and her own conscience knoweth that none of these things are the cause of her being so reserued, as indeed she is, vnles she be asked by them: which if she be they wil see that she doth not in any kind sleight, or neglect them; yet in speaking she vseth discretion where and to whom (for one Superior may be fit to be treated with in one point, and another in another) which none can iudge or tearme a breach of Obedience, and yet this is the furtheſt that euer Fa. Baker taught.

And who would not think it a meere folly; if I out of pretence of Obedience, and greater Perfection should treat with one in matter of conscience (in which I were doubtful) who had such difficulty with me in his nature that he were as little able to iudg in my case as I were in mine own. For my part our Congregation giuing leaue for it, and wanting those who are able to iudg aright in my case; as wel as in others. I should do not only my-self an iniury thus foolishly to go to work; but also him, whom I should thus treat with vpon these tearmes. VVhich foolish proceedding is not a proper effect of true Obedience, but rather a phansy, and meere folly.

O how far is it then from Fa. Bakers

meaning to teach, or allow of any thing which may ſauour of diſobedience! It is true that that which thoſe tearm Obedience, who draw it to nothing, but a meere politick courſe (that leaueth by the practiſe of it in a ſoul a poor effect in compariſon of that which by the vow of Obedience, *God* and the Church intendeth) ſerueth where it is practiſed to keep better order then where there is no Obedience at al (which *God* knows in theſe dayes is too ordinary:) for oppoſing againſt Superiors is a courſe which cannot ſtand without great inconueniences. For if *God* require that ſeculars ſhould obey the Prince, and the Laws of the Realm, ſo far as it may be done without offence to his own Laws: and if it be required of them that they pay taxes which are by the King vniuſtly exacted: What shal Religious perſons alleadg for their defence, if after the vow of Obedience they reſiſt, and withſtand their lawful Superiors in what they may iuſtly exact (as we ought to iudg al to be that is not apparent ſin and offence to *God*:) and better it is to obey in neuer ſo imperfect a maner, then to contend, and withſtand Superiors vnder what pretence ſoeuer. For though it be true that ſome great ſaints haue afflicted their ſubiects, and miſ-vnderſtood their proceedings: yet we shal

always read that the good subiect neuer sought for other remedy then Patience expecting (for their clearing in the matter) *God Almighties* good *wil*, and pleasure *who* permitteth this often to hapen without the fault of the subiect much lesse of the Superior who may do that in iustice which we subiects are not able to comprehend the cause off. Neither need we trouble our-selues with thinking of that, but regard *God* in all and walke solicitously with *him*: and then wil al turn to our good, and *God* wil infailibly teach vs true *Obedience* which is a vertue that maketh our life in some sort to resemble the life of the Saints in Heauen. For they in al regard *God*, and are totally subiect to *him*. They greiue not to see others in higher degree then they, but see it is iust it should be in al things as it is they praise *God* in al the sins they see committed in the world & are resigned, though they hate sin; And wonder to see such a *Goodnes* as *God* is so forgotten by men, and so litle sought after by aspiring through *loue* towards him. This they see, and yet they remain in *Peace*; and so shal we (thongh in a far inferior maner if we perporme *Obedience* as we ought, and obey *God* as readily as the shaddow followeth the body; by which course we shal become truly happy. And this is our end

of coming to Religion, and if we do comply with our obligation in this kind we shal liue quietly and dy confidently; for the *Humility* that is in this practise wil carry vs through al things. *This way of true Obedience*, and subiection to *God* in al things, is a way which though we walk as it were vpon thorns by reason of the contradictionss, temptations, pains, and afflictions with which those are tried that must be *his* true friends: yet the regard that the soul in al hath of *him*, and the *loue* which by al increaseth in her, maketh it seem to her that she walketh vpon Roses in comparison of the difficulties she suffered when she sought her own wil, by following it, and seeking her own ease, and honour.

This is that Obedience which Fa. Baker so much commends, and wishes souls to make right vse of in there Obedience to Superiors which is so immediate a disposition to it, and so great a help to strenthen, and perfect it: and which if we neglect in vain do we pretend to practise that towards *God*. For their ordinances, and orders are a most certain argument of *his wil*: And nothing wil *he* bid a soul do contrary to them.

And if it should seeme otherwise to the soul, yet by *his* own words she would know that she were to stand to their iud-

gement til *he* altered their minds, which *he* always doth, if it be according to *his wil*, and neceſſary for *his* honour that) the Superior condeſcend. This I am confident he doth teach, and hold; and neuer other doctrin did I euer hear him affirme, and what might be conſtrued in a contrary ſenſe was but to condeſcend to the imperfection of beginners: who if they had been held to ſuch preciſe Obedience, as ſome would exact of them, they would haue been in great danger neuer to haue obeyed rightly at al. For by exacting vertue and the practiſe thereof aboue the Grace and ability of a ſimple beginner; they make Obedience and other vertues ſeeme to be by practiſe an intollerable burthen, and they by this means alſo faint in their way euen in their firſt beginning. VVhereas if they had been to do things with diſcretion they vould haue been able to go faſter on euery day then other. And this one point is of ſueh moment that for want of the true practiſe thereof, it commeth many times that the burthens of Religion ſeem ſo heauy to good and wel meaning ſouls.

And in this point do moſt men differ from Fa. Baker in their direction of ſouls more them in any other point. And if this courſe had not by him been held with me

in an extraordinary maner; and that he ha
not daily for a long time encouraged me no
to be daunted with my sins, and imperfe
ctions, (assuring me that it would al tur
to my good, if by prayer I would ende
auour to tend to *God*, and vse the be
means I could (yet with al possible pa
tience with my-self for my defects) to re
forme my-self in al inordinate affection
to created things and this more by quie
nes then extraordinary force.) I know no
what would haue become of me. By th
means (I say) diuers imperfections
which I was subiect (and which I desi
ed, yet could not at first reforme) fel of
little, and little: when *God Almighty*, d
(as I may say) see *his* time. VVhich w
a quite contrary course to that which w
extolled by al that euer I met with befor
Who can giue for themost part no oth
aduise then to ouercome al things by for
and violence.

But *God did shew* to me plainly in rea
ing Fa. Baker Books that my way was
ouercome my-self as I could, not as
would; but expect *Gods* good pleasure
it. And then when *he* pleased if I did
best, I should by *his Grace* get the better
that which with al my industry I was n
able to ouercome. VVhich made me
clearly my own frailty, and how little

are able to do of our-ſelues ; yea indeed euen nothing that is good. For when I haue been able to ouercome my-ſelf in a thing many a time, yet when I haue thought my-ſelf thereby ſecure that I was able to do it again, I haue failed more then euer before, which maketh me neuer dare to preſume of my own ſtrengh in any thing how little ſo-euer it ſeeme : for if I do I am ſure to fail.

Another thing beſides this point of Obedience (by a certain perſons means) is much feared in vs by our Fathers : And that is that we ſleight, neglect and contemne al books, and inſtructions but Fa. Bakers ; (VVhich is as *God* knows) quite other-wiſe. For though (as may be gathered by what I haue heere collected and noted) I do arme my-ſelf by al the means I can imagin againſt thoſe Obiections which are made by thoſe of contrary ways that I may hold on my way which ſeemes to be ſo proper, and fit for my deſired eſtate which I haue taken vpon me by my profeſſion; I haue no reaſon to alter for ways I am not able to vnderſtand ; my conſcience being ſatisfied with this I am in: and my Superiors neuer yet condemning the ſame. Yet as I ſay I am far from ſleighting other inſtructions ; but hold they are very good for them for whom they may be proper, which

they do not seeme for me. Because the mor
I read, or hear of them the more confused
& without coherence they seeme to be. Fo
I find nothing but saying and vnsaying as
seemes to me, as in one place vrging mo
vehemently the necessity of mental praye
and in twenty other places making it a mo
impossible thing to giue ones self to praye
without more endangering our saluatio
then before.

And where they treat of Obedience
they treat of as it seemes to me in such m
ner that it is almost impossible to find o
how, or which way one may performe
in any certain, or quiet maner. But t
more they speak of it, the more impossib
thing they seeme to make it. And verily
could neuer put it together to make oth
sense of it do what I can, then to draw
to this: (as they expres it,) that it is a mo
seruil thing and much like that where wi
seruants are subiect for fifty shillings a ye
in the world, and no further effect cou
come to me by the practise of it (as th
seem to meane) as to any true knowle
of *God*, or my-self, then would haue co
by my being a seruant in the world, o
forsooth by reason it is performed by vs
vertue of our vow of Obedience, whi
makes them acts of greater perfection a
consequently of much more merit. But t

is a ſubtile point fitter to be diſputed then neceſſary to be beleeued. For I know, and that by experience that it is poſſible to comply with our external Obediences and performe them ſo that the Superior shal haue one in good eſteem, and be able to diſcouer no great defect in our performāce of them: And yet the ſoul as far from knowing what true obedience is, as she was when she came into Religion, performing them al that while but in a natural maner, of which proceeding nothing can be expected but a natural effect. Pride and diſobedience encreaſing daily in the ſoul, which is an entrance (if *God* preuent it not) to vnſpeakable inconuenience. But yet though I could draw no ſure, and ſolid ground, for a ſoul by Obedience according to ſuch inſtructions, yet the defect may be in me as to thoſe ways, and not in the inſtructions. For ſome haue affirmed they find much good by them; of which I am exceeding glad. For ſo ſouls may liue *Quietly*, *Obediently*, *and Humbly* in the howſe, it is al one to me by what meanes, or by whom *God Almighty* doth it. And there are ſome in the howſe that I should aduiſe rather to read ſuch inſtructions then Fa. Bakers (if I were worthy to giue aduiſe,) And this I would do if they were both priuate men, but much more now theſe inſtructions are deliuered

by the Confessor whose place deserueth an extraordinary respect which to my powre shal euer be giuen him, or any other in his place whosoeuer he be. But yet I must needs say that of al in this howse I could neuer see, but one who could discourse, and distinguish his points in, and of Obedience, and draw out of them a setled quiet, and satisfactory course, but that when he is gone they be as far to seeke as they were before in the vnderstanding of it. For another wil expres it in another maner, and so vnder al while they liue they must as it were begin again.

This therefor was that which made me so affect F. Bakers instructions at first when he deliuered them: becausse I saw they were grounded vpon *God*, (not vpon him) *who* could neuer fail whatsoeuer became of him. And by this regarding *God* in al, and doing al out of *Obedience to him*; our soul becometh so humble, that it liueth in a maner, as subiect to al she liueth with as any one can be to any Superior in the world. She troubleth not her head disputing how, which way, and in what maner she shal obey in this, or that: but she simply obeys in al as far as her frailty wil permit, and as willingly would she be the most abiect, and most neglected in the howse as euer she was willing to do any

thing in al her life. For hauing recours to *God* maketh her insensible to those things so far as may stand with flesh and blood. And God doth send, and giue a soul that seeketh nothing but sincearly to *loue*, and please *him*) such occasions to humble herself (which to none can be seene; becaus the knowledge, and cause is wholy within herself) that it is of more force to humble her then her being neglected of al the world would be; though that be also a great help and a great fauour of *God*. For her soul can neuer be pure, and free for the ascending to the praise of *God*, til it be very humble, which the more a sonl endeauoureth to be, the more *Peace* doth she enioy, and the freer accesse doth she find to *God*, and the lesse impediments between *him* and her soul.

For this true *Humility*, and *Obedience* to *God* which Fa. Baker doth so vrge a soul to in al his Words and Books is an immediate disposition to that which S. Paul wished to vs. VVhich is *that our conuersation may be in Heauen*. And neuer was there such perceptible friendship *loue*, and correspondence between any in this world (how great soeuer their *loue* might seeme) as there is between those souls, and our *Lord*, and *his* Angels, and Saints in Heauen. VVhich though it be not so perceiuable to

ſenſe as the other which is founded vpon that alone; yet by *Faith*, and *loue* the ſoul doth more plainly, and certainly enioy it, then we, can be certain of any thing which with our corporal eyes may be ſeen: and ſuch a confidence doth accompany his *loue* that she deſireth not to be more certain of any thing. She can wish, then that she dependeth wholy of her *God* alone: *Whoſe will* is aboue al maſt deare to her, and to whom she often cryeth out in her ſoul with the glorious S. Auguſtin, ſaying: *That a[ll] that aboundance that is not her very God him-ſelf is to her, but extreame penury.* And therefor she feareth not any want of temporal means. For she accounteth it too great an happines, and honour that by the want of that which is neceſſary for the ſuſtenance of nature, she should haue the occaſion the ſooner to enjoy *him* her only *deſire*, whom while she liueth here she cannot fully enioy: *Becaus none can ſee God and liue*, til which be granted her al thing ſeeme as nothing to her. For she longing and ſighing only after *him* nothing can comfort, or ſatisfy her ſoul while *He* giueth not him-ſelf to her. Yet in this banishment she remaineth content, becaus *His will* is by her euen in this life preferred before her owne.

Although thoſe inſtructions before b[y]

me mentioned do much seeme to be like the Iesuits as I gather by their books, yet I hold them to be nothing so intelligible as theirs, but more confused by reason he would bring these, and Fa. Bakers into one, & make a cōpleat life for a soul out of both. VVich if he (to wit the Compiler of those instructions she much misliks for contemplatiue souls) can do for his own vnderstanding, and practise: yet I shal think he wil find few that wil be able to do in it as he doth; but wil confound one with another, and he able with quiet and satisfaction to practise neither.

For those that cannot vse any discourse to be held to it, it doth them little, or no good. And those that can do nothing but by the means of discourse wil profit as little by other ways. Now for my own part I do profes I could neuer find good: by discours. neither did I stand in need thereof. For it was an easy matter for any that could haue giuen me instructions for the way of *loue* (which is by the exercise of the wil) to persuade me that to *loue God*, & seeke after *him* alone was a most happy thing, and that it alone was able to make me truly happy: for I did desire this exceedingly of my-self, and was very desirours to dispose my self for such a course betwixt my soul, and *God* as might make me most

pleasing to *him*: and make me not as I then was such a stranger to him. And this I thought was by me to be brought about by a meanes which I was very defectiue in; And that was by asking of questions of those who were most likly to tel me what I should do to compas this my desire. Which I, failing in, and when I did ask was yet as far from knowing as I was before, I thought to get it by reading, and the more I read the les I did vnderstand: which made me almost quite out of hart. But going to Father Baker almost in a desperate case: He told me my way must be by *Prayer*. for which he gaue me some instructions according as he deliuereth them in his *Ideots Deuotion*, and referred me for the rest in that point to *God*. VVhich he doing, and giuing al other instructions for other things sutable: I found presently that course of *loue* which I so much desired. And though I went so simply to work that I desired to know nothing, (for curiosity in reading those things which help to this course is very dangerous though in themselues they seeme but simple,) yet *God* did make al things to me so plain that was necessary for me to know, that I wondred to see such an alteration in my soul. Yea by may saying the diuine office (of which meerly by my extraordinary, memory I had gotten a little

vnderſtanding) *he* did ſo enlighten and inſtruct me, that no induſtry of mine own could haue attained ſuch knowledg (for this my only purpoſe of *louing God*, and *humbling* my-ſelf) as I had euen thus for nothing; for my pains, and induſtry was ſo little that it was not ſo much as to be eſteemed. And thus *God* of *his* meere Mercy dealeth ſtil with my ſoul; for which if I by not humbly grateful, no punishment is ſufficient for me. But I hope though I be ſo frail and weak; yet *his Grace* wil in al aſſiſt me which I beſeech you to begg of *him* for me.

It ſuffiſeth not for the ſoul that there is in *God himſelf* whom the ſoul ſeeketh after) *Simplicity*, or *Vnity*: but there muſt alſo be al poſſible *Simplicity* in the ſoul herſelf, for the making her fit to treat with *God*, and thereupon become vnited to *him*. The more *ſimple* or *one* that the ſoul is (which is that the more she is free and rid of al thoughts of creatures which cauſe multiplicity) the liker is she to *God* who is ſimplicity itſelf, & the more apt, and worthy to become vnited to *Him*. And therefore al the cunning, and induſtry of a ſpiritual maiſter ſhould euer be by al lawful means to rid the ſoul of al multiplicity incombrances, blocks, and al other things that are enemies to the forſaid *Simplicity* in ſoul. And indeed every image

of a created thing is an impediment to the said ſimplicity; And therefor is to be reiected at ſuch time as the ſoul is in caſe to apply it-ſelf immediatly to *God*.

He that is a true ſpiritual Maiſter wil in ſuch a caſe take great heed how he lay any thing on the ſoul leaſt it caus the forſaid impediment. Euery ſoul of her own nature is apt to contract multiplicity, and impediments enough: and if she haue withal a Maſter to deuiſe, and lay more on her how can she be but held back, and be indiſpoſed for the ſaid perfect immediat treaty with *God*. And one only impediment is impediment enough, and hinders al.

The *ſpirit* of *Simplicity* doth bring, and caus much *Peace* in the ſoul for tending wholy towards *that one thing which is only neceſſary*; It maketh the ſoul as inſenſible as it can towards al other things digeſting and paſſing ouer with patience vnkindnes & iniuries, whereby her life becometh properly a life of *Patience*. Alſo as this *ſimplici* is grounded vpon plain, and ſimple inſtru ctions, ſo is it, and muſt it withal be as w founded vpon ſimple, and plaine dealin with *God*, and Man. Simply intending *G* and auoiding al double dealing, and al v due intention.

A true ſpiritual life ſhould be one lo continued thread laſting from the time

his conuersion to the end of his life. Saint Paul reprehendeth those *who are euer learning, and neuer come to the perfection of knowledg*. Such are they who yelding to temptations loose their supernatural *light*, and fal into a state of lesse light which is more natural then supernatural and therefore is but darknes in comparison of the other *light*, and always is deceitful and erroneous as to the finding of the right way towards *God*. Whereas the other said internal *light* within then proceeded from a Superior caus or guift that is more supernatural.

The things absolutly necessary for those who shal begin, and prosper in a true spiritual course are these that follow.

1. INstructions proper for a contemplatiue life.

2. Secondly, an aptnes to vnderstand, and practise the said instructions aright.

3. Thirdly, a great couradg to withstand al temptations come they from within, or without that might draw her into multiplicity from *simplicity*: & especially seare w:h

ſoon draweth one into the moſt peſtilent multiplicity that is maketh one more blind euery day then other; and conſequently into more diffidence, whereby they are made almoſt wholy incapable of conuerſing with *God*, vnles *God* shew them their errors, and they begin again: which is a hard matter to do, if a ſoul haue once loſt her *light*: which *God* I beſeech *him* deliuer al capable ſouls from doing. For it is the greateſt ingratitude that can be offered to *God*, and none but *God* can tel the miſeries, perplexities, and difficulties that attend on ſuch a ſoul al the days of her life, as Saint Angela doth teſtify with terrible words.

4. Fourtly there is neceſſary in the ſoul a good, and right iudgment for the vnderſtanding of things a right For els the ſoul wil erroneouſly vnderſtād al things though neuer ſo plain. The more she knows the farther she is to ſeek, and the more errors she falleth into. Aud better it were if ſuch ſouls could be known (which is almoſt impoſſible til they haue had ſome knowledg of a ſpiritual life: for many times they ſeeme to haue a greater aptnes then the moſt capable ſouls, and a greater inclination towards *God* then others; and yet run into errour, and are in danger (do what they can, that haue the care of

them) (to breaks their brayns, or ouer-throw their bodys) that they neuer had ſpiritual inſtructions further then for the Actiue life.

5. Fiftly, a great capacity of tending towards *God* by the exerciſe of the wil: which being proſecuted together with true mortification of themſelues wil bring, ſaith Bloſius, to a *myſtick Vnion*, and perfection in time conuenient.

Of thoſe that haue al theſe conditions there are yet great difference: for ſome haue more aptnes, and find les impediments then others, and ſome haue more *light*, and others les, as it pleaſeth *God*. Yet thoſe that are moſt *humble*, and *faithful* to *him* though they ſeeme les cleare are the moſt pleaſing to *God*, *who* be bleſſed by al. *Amen*.

The Obſerving of the diuine cal, which indeed ſhould be, and is the very life of a ſpiritual life, Is by moſt ſpiritual Maiſters now a days turned into a ſcorn, or ſcoff. And therefor no meruail that true ſpirituality ſhould in theſe dayes be ſo rare, and almoſt vnknown. Nay if a ſoul giue but her-ſelf to prayer she shal haue an hundred enemies one obiecting againſt one point, another againſt another of her proceedings.

Euery one (according to their ſpirit, and

humour (desiring to reforme her in they know not what themselues; which if she be moued with, no other effect is like to come of it, then happened to the Painter who altered his work so long, and often that at last it had neither forme nor fashion; And al other that had procured this alteration in the picture (which at first was a very good one) called the workman fool for his labour.

The Application whereof is very plain and proper to our purpose.

1. First. There is difference betwee *Vnity*, and *Vnion*: for as *Vnity* is but one thing, so vnion is a coupling together a last of two things.

2. Secondly, simplicity is a singlenes, o being alone, and simple is single, that is thing alone. And therefor *simple*, or *single* and one or *simplicity*, and *vnity* is but th self same thing.

3. Thirdly, multiplicity is a manyfold nes of things, and two, or more diuer things do make a multiplicity; but on thing, & les then two wil not make a mul tiplicity, *God* and a creature both though of together as distinct things are a multi plicity: not becaus the apprehension of *G* being apprehended but acco: ding to *Fai* but becaus of the thinking of the creatu not as in *God* (for then it would caus n

multiplicity) is a thing distinct from *God*; and a creature alone thought of without any apprehension withal of *God* if it be not to be tearmed multiplicity (which it is in the takings of mystick Authours) yet is it not most certainly the *simplicity* in soul that is required for vnion with *God*.

4. Fourtly, *God* is but one thing, or an *Vnity*, simplicity, or a singlenes. For though al things, and al diuersity of things be indeed in *God*; yet they are al of them but one thing in *him*. Yea whatsoeuer thing, or things be in *him* they are *God himself*. *God* was, and is *that one thing* (which our *Sauiour* defending S. Mary Magdelen said to be) *only necessary*.

The imperfect Contemplatiue spirits, who commonly in their external businesses are in their interior ful of multiplicity; do yet for al that when their businesses are laid aside, and they betake themselues to their recollection at the season proper for it, (in regard they haue as it were a natural, and habitual *propension* towards *God*; and *his* immediate presence with a loathing, or at least neglect, or disesteeme of al creatures as to any affection to them) easily surmont al multiplicity of images that could be occasioned by their precedent imployments, wherin their souls had neuer fixed their loue: as who were not,

nor could be ſatified, or much delighted with them.

☞ Al the ſpiritual men in the world are not able by their inſtructions to make another that yet of herſelf it moſt apt for it to become truly ſpiritual, without the ſcholar herſelf do withal carefully obſerue, and purſue the foreſaid *Lghts* and *Cals*, as her *primum mobile*, or firſt mouer. And to ſay, *Take al your inſtructions from Without*, is al one in effect as to ſay; *Tend not to Contemplation* For *God*, and none but *He* is the true, and immediate Teacher, and Directour in the moſt obſcure and ſuperna tural way of Contemplation. Yet here would be vnderſtood that vnder theſe tearmes of diuine interior *Lights*, Motions, and *Cals* which I take to be the root and cauſe of al her true Obediences, and other good needs: I intend, and comprrhend al *Cals* through other obligations as when they are otherwiſe commanded by the vniuerſal diuine Law natural, or poſitiue: by the Church, or other huma Law, or by the wils of Superiors. And true ſpiritual Man ſhould do nothing but out of the ſaid root, or cauſe which is the *diuine Cal.*

A ſupernatural Diſcuetion is miparted by *God* to a welminded ſoul that diſpoſeth her-ſelf for it. which diſpoſition conſiſteth

chiefly in the vſe of abſtraction, and praier. This is the *light* by which *God* guideth ſouls which *he* leadeth to Contemplation, and thereby teacheth them what is neceſſary for them to know, or do externally or internally: ſo far as conduceth to the ſaid end. Simple, and vnlearned ſouls by the ſaid *light* come to find out thoſe internal ways moſt obſcure of themſelues; which no man though neuer ſo learned and acutely witted can diſcerne, or find out of himſelf.

The moſt ſpiritual man in the world cannot inſtil this *light* into another. Al he can do is exteriorly to teach a ſoul how to diſpoſe her-ſelf for it. And as a ſoul that hath neuer ſo great a capacity for it (ſpeaking ordinarily) cannot find it out without the help of ſome experienced perſon; ſo one that hath no aptnes for it, al the teachers in the world cannot put it into her. And thoſe that haue the aptnes can neuer find true comfort, and ſatisfaction, but in conremplatiue inſtructions, and being once wel inſtructed wil find al things preach them to her in their kind, nor wil she vnderſtand any thing she reads, or hears but in that ſenſe, if it be to any purpoſe. finding that to be her only ſecure way, and al things to helpe her thereunto, if it be not her own fault, how much ſoeuer

the fore mentioned medlers mislik of he
proceedings, and misinterpret them. S
one that hath not that aptnes wil misvn
derstand al, or most of those instruction
and wonder how they can be practise
without falling into this, or that erro
and taking this, or that liberty by them
thus measuring others by their own vn
derstanding of things.

This was always thus, and euer wil b
be the persons neuer so holy, *God* permi
ting it for the exercise of both. I mea
only amongst women: for men though th
should be defectiue in practise yet th
haue it by speculation if they be scholle
And verily I am of Saint Teresaes mi
that learned men are not so apt to put fo
out of their way, as the vnlearned a
For if the vnlearned be spiritual, and n
truely spiritual: it is ineredible the Mart
dome that a Contemplatiue soul hath
vndergo being vnder his chardge, and
young miracle it wil be for her (if she ha
not many to encourage her) to hold
the instructions proper for her, and
which only she can prosper: and out
which if he should put her, he would
the first but only her-self that would
weary of her. But if she hold patience
wil faire with her, as it did with S. M
Magdalene, that our *Saviour* wil ans

or her, as far as it is conuenient for her obtayning *the best part, which shal neuer be taken from her.*

Nothing is more improper for a Contemplatiue soul then to contend, complain, or iustify herself, al her remedy for the most part being to come from Silence, Patience, *Humility* and Resignation. I except where iustice doth require a simple relation of the *Truth* to Superiors; when the good of her own, or other souls in the house requires it. And that she must neuer do suddenly, or out of passion, or auersion, but it behoueth her to consult the matter often and seriously with our *Lord*, and in the meane time to behaue her-self humbly to the party, or parties aud do them both with *God*, and man al offices of true charity she can.

The supernatural light, or discretion is to be nourtished, and encreased by al the external helps that can be afforded. And great heed is to be taken that it be not obscured, or destroyed: as *God* knows it may easily be, if we look not wel about vs. And the least mote of darknes defeats the whole *sight*, *God* permitting it for our sinnes, and negligences when it happeneth.

This light is commonly neuer giuen but where the internal senses are naturally adapt-

ed, and made proper for the receiuing, a
vsing of it. And therefor extrauagant imag
nations though otherwise neuer so deuo
or of neuer so retired natures are vncapab
of it: yea are in manifest peril to mistak
at least of making right of vse of it, misa
ply, and misvnderstand (to their gre
preiudice, and others great inconuenie
ce, and trouble!) this doctrine of the *diui
Cal.* And better it were, if it were pos
ble, that such souls should neuer so mu
as heare of the *diuine cal.*

This confirmes that old prouerbe whi
sayeth, *one mans meat is another mans p
son*, and so it is in this. For a soul truly a
for Contemplatiue instructions can n
uer find any solidity, or certainty in a
other thing then this of *obseruing of
diuine cal* in al things; and finds that it
at hand at al times, and al occasions to
her guide, and directrix; (such a capaci
is there in our soul to haue relation to G
in al cases, and in particular it is necessa
in doubtful cases. For where he determ
neth it by Obedience, or necessity, it we
to tempt *him* to desire *Him* otherwise
declare *his mil* to vs,) so as I say that
the soul can find no comfort, or certain
in any other instructions so on the oth
sid nothing is more perillous to be mi
vnderstood by those that haue not an a

es for a Contemplatiue life, or the inter-
al exercise thereof, though otherwise ne-
er so good soules, and of neuer so good
eaning.

None are capable of rightly vnderstan- 28
ng and practising this instruction of the
ine cal, but they who are resolued to
ay themselues in al things, and who
ittingly, and willingly adhere to no crea-
d thiug: for if the so I do willingly re-
in an affection to any thing she is at a
op, and can go no further. For *God* must
sought, and *loued* wholy if we desire
d endeauour to arriue to perfection.

This obseruing the diuine cal was that su-
ly which S. Augustin speaketh of in his
onfessions, where he lamenteth his case
darknes, and blindnes before he had
uen himself wholy, and seriously to the
uice of *God*, and to obseruing, and liu-
g according to his Iustice. These are his
ords. *And I was not then acquainted with
at true interior Iustice which iudgeth not by
ſome, but by the most righteous Law of Al-
ighty God.* And certainly the better dis-
sition the soul is in of liuing and walk-
g in this *light*, and according to this Iu-
ce, the better wil she prosper in a spiri-
l life, and the more cleare wil her way
, and the les peril of erring; for it is the
y of *Humility*, And noue but the hmu-

ble can walk in this *light* long, or find
guſt therein.

They wil either leaue the *light*, or
light wil worthily leaue them if euer th
had it.

Thaulerus ſaith that God rewardeth
works but his own, the purer our int
tion is in doing ſuffering, or forbearing,
more is it *His* own, and the more perfe
ly a ſoul complieth with her duty towa
God (in that maner that he exacteth of h
and is proper to her ſtate, and the gr
giuen her) the more she pleaſeth *God*.
in this reſpect it is truely ſaid that *Obe
ence is better then Sacrifice*: for we do ne
ſo much, if it be not that, and in that
ner *God* requireth it of vs; we shal
in blindnes and find no peace in our ſ
for *God* hath ordained a certain way,
means for euery ſoul, for her walki
and profiting in the way of Perfecti
And in that only wil they find their
gres to conſiſt, to obſerue what it is
exacts of them, and enables them to;
not what others do or can do, or
done. For as we al differ in face ſo
we differ in the manner of our exerc
that are interior. As for example if
who is of a free nature, and can
dure, little abſtraction should force
ſelfe to as much as thoſe who are of

nd retired natures, and to recollect her-
lf in time of work, and other times,
which by order of the howſe she is to
eep ſilence (which exterior ſilence she is
o obſerue) shee would but hurt her
ealth, and it may be her lead, and not
vel be able to recollect her-ſelf then, nor
the time proper for Recollection, and
o looſe al for want of diſcretion. Where-
if she should do what she is able, and
o more, and abſtract her-ſelf by little,
nd little as *God* shal increaſe *his grace*, she
vil in time be enabled to that which wil
e ſufficient for her, and *God* wil require
o more but what *he* hath giuen, which
ow little ſoeuer it be, we ought to ac-
ount it more then we deſerue, and em-
loying that wel *he* wil increaſe it, *who*
more willing and deſirous to giue then
e can be to receiue. If we liue ſo reti-
edly as *he* wil enable vs, we shal eaſily
erceiue what *he* doth require, and exact
f vs in euery thing: for we being Reli-
ious are by Obedienee, and neceſſity for
he moſt part diſpoſed of; and for the reſt
e haue *God* always preſent to conſult
ith, and when we cannot by that means
e reſolued *he* wil shew vs how, and where
e shal otherwiſe be reſolued. But thoſe
at go the way of true *Humility*, and
ortification wil haue few queſtions after

they are wel grounded, and instructed
a spiritual life. For, for the most part
questions do but tend to the winding
selues out of some Crosse or Mortificat
or easing our mind of some difficul
which wil if we yeeld thereto but put
our eyes, & consequently put vs out of
right way. Yea though those we con
with be neuer so spirituall, or vnderst
our case neuer so wel, and of these I h
been most affraid of al: for from oth
we can easily restraign our-selues, but st
them vpon pretence that we may ease
minds, and at least do our selues no ha
if it do vs no good, we often cause g
prejudice and obscurity to our souls:
yet when al comes to al we must s
that we do, if we wil be the faithful
uants of *God*, and profit in a spiritual
If euer *God* do stand to *his* promise
euer *he* did, and wil to al *his* promi
or granting when he is asked, and of
ing to those that knock: where, or w
wil *he* fulfil such promis more truely,
certainly then in the case where a sim
and sinceare meaning soul out of nece
and with al resignation, and humility b
at *his* hands the solution of that, that c
cerns her for *his* seruice and honour,
the saluation, and perfection of her-sel
his loue.

The more a soul holds her-self to this *light*, and walks by, *it* the more her *light* encreaseth; and the more she leaues this *light* and walks by another seeming *light*, the more her darknes encreaseth. The cleerer this *light* is in her soul the better able she is to iudge what is the iust and most righteous wil of *Almi: God* in those things which *Faith*, and Obedience hath not determined: for what one is bound to beleeue, and do for saluation the Catholick Church, doth determine; but what we are to do for perfection there be many different opinions; yet al agree in this that it must be the way of *Abnegation*, but for the rightly applying of Spiritual and contemplatiue instructions to ones own particular. *He* is the only able teacher who is the most true *one, and light the holy Ghost*, of *whom* the Authour of the scale of perfection writeth to his scholer being a woman thus. *For grace which Fa. Baker tearmeth a cal) shal euen teach thee by it-self if thou wilt but obserue it, and follow it til thou come to the end, al that is necessary for thee from time to time, for God alone can only teach this way.*

And of those who giue themselues seriously to walk in the way of Perfection, saint Iohn speaketh thus. *But you haue the vnction from the holy one, and know al things, and the vnction which you haue receiued from* 1. *Io.* 2. 20. 27.

him let it abide in you; and you haue no nee
that any man teach you, but as this vnct
teacheth you of all things, and it is true, a
it is no lye. And as it hath taught you ab
in him.

There are two reasons, or necessiti
why *God himself* should take on *him*, a
performe the office of a Contemplati
Maister.

1. The *first* is because *he* can and no
but *he* can; for though the soul may ha
an instruction from another, yet is s
to make vse of it but according to her i
ternal Maisters direction, and as if *he*, a
none other had giuen it her.

2. The second reason of Conuenienc
or necessity of *Gods* being the Teach
is, that though man also could resolue
doubts, and giue al directions both int
nal and external; yet were it not only i
conuenient, but euen impeditiue to her
her way to Contemplation, by reason
the solicitude, and distractions the so
would incur by such occasions as causi
a life meerly of distractions. For in so
souls there do occur to be resolued fr
quent, and daily, or howrly passages
the forepart of a spiritual course (esp
cially in the interior) which of the
selues are questionable: but such go
forth for resolution, ould mar al in a c

emplatiue ſpirit, as cauſing a life meerly of diſtraction, and multiplicity, and thoſe the moſt profound, and pernicious diſtractions, as being vpon meere internal matters: for ſolicitudes about the interior are the moſt preiudicial that are as to tendance to cõtemplation: becaus they moſt obſcure the ſoul, and yet this is the miſerable life of ſcrupulous perſons. VVhereas the ſoul hauing always her *Maiſter* at hand, and that neerer to her then she is to herſelf, and *He an infallible one*, and a moſt quick *diſpatcher*, al the miſchiefs of the precedent caſe are auoided, and she ſatisfied in her queſtions with al ſufficience, and *ſecurity*. Neither wil it be ſufficient for the ſoul in this excurſions that it is iudged a reaſonable occaſion to aske a queſtion by him she conſulteth: for if it were a thing wherin *God himſelf* would haue reſolued her, if he would haue had patience, of els that it were a thing that for her mortification *he* would haue had her ignorant in: she wil perhaps incur much obſcurity for ſuch going forth without her internal *Maiſters* leaue, and liking, and withal ſuch a check in her conſcience, that she could with more eaſe haue endured the diſpleaſure of al the world: then haue thus diſpleaſed her *beloued*, *whom* alone she deſireth, intendeth,

& thirſteth after, and to *whom* to adhere, &
in here she putteth al her cõtent & happines
☞ Al *he* doth and permitteth ſeemeth mo
iuſt, and reaſonable to her, and to liue i
teriorſly, and exteriorly according to t
right Rule of his iuſtice, is al she deſiret
Theſe are they which (our Sauiour ſaid
should *Adore him in Spirit, and Truth*, a
of whom it is ſaid, *Al the glory of the ſo
is within, for the Kingdom of God is wit
vs*, ſuch a ſoul may truly ſay. *I wil he
what my Lord God ſaith within me.* Th
my moſt ſweet *Lord* God be euer adore
and praiſed, and ſought after by vs al, a
bliſſed, and praiſed by al in Heauen, a
earth for euer, and euer. *Amen.*

Thaulerus ſaith that it is as eaſy for
that hath an aptnes for an internal life, a
wil be diligent, and obſeruant in it,
note, obſerue, and diſcerne the *diuine*
within him, as it is for one to diſcerne
right hand from his left. And it is plain
our rule, that our holy Fathers deſire
that ſouls should obſerue their internal
and the *tracts* of the diuine *ſpirit* who is t
proper Maiſter of the interior. And it
but a meere natural courſe that we can
by the meere inſtruction of man, fr
whom only we haue our firſt help, a
inſtruction, and then the ſouls capable

ſuming a true internal life are to be referred to *God* the only Teacher of the way of *ſpirit.*

And where it is obiected by thoſe who pretend to be ſpiritual that following the *diuine Tracts, Motions and Cals* is perilous dangerous, and without al warrant, or ſecurity. It may be anſwered (ſuppoſing alwayes an aptnes in the party that hath the inſtructions) that as the power of *God* ſurpaſſeth the power of man; ſo the warrant, & ſecurity of *God* which a true internal liuer findeth from *God* is far beyond the warrant of a mortal man: the warrant of one man being contradicted by another: that from *God* is able to ſtand in al the contrarieties, changes, and oppoſitions which happen out of the differing of al men in indifferent things: for as for other things *God* referreth the ſoul to the ordinary means *he* vſeth in thoſe caſes. As for example for confeſſion of mortal ſins she muſt confeſſe them to a Prieſt who hath iuriſdiction ouer her, and for a true doubt she muſt not preſume that *he* muſt reſolue her by him-ſelf, but she muſt aske according to *diſcretion*, and obedience; and for her rule, and other obligations of Religion she muſt obſerue them out of Obedience to *God*, and ſuperiors, which being done, and alſo going, and walking the way of the croſ, what

warrant I pray you wil she need (after her conſcience is once wel ſetled) from confeſſor or Superior. Wo be to thoſe, at leaſt wo in this reſpect, that haue a confidence rather in men then in God. And thoſe that praiſe ſo much the ſecurity of a ſoul that hath no other confidence in God at her death but ſo far as she is warranted by her Confeſſor: for she cannot but by this means dy perplexed, and troubled. For to day I haue a Confeſſor which wil warrant me, and to morrow another who wil doubt of my caſe. To day I haue one ſo precis that he wil warrant me in nothing, and to morrow I haue one who thinketh he can pearſe ſo far into al things that if I wil ad here vnto him, and no body els he will anſwer for al. He goes away; and another who muſt aſſiſt me at my death comes who is of a good meaning, but cannot pearſe ſo far, as the other: He at firſt finding vs to feare, feareth too: We haue forgot our courage vpon the others warrant going before, and fal into feare with him at the preſent: And yet our ſoul doth not alter before God according to euery ones apprehenſion we meet with: if it did, or if there were al the certainty that were to be found between God, and our ſouls in Religion, we might bid al true confidence à *dieu* (I meane thoſe only who are apt for an internal life

for as for others I do not take vpon me to know their case) and place our *peace* vpon that which is as changeable as the moone: to wit, the humours, and opinions of men in indifferent things. I haue had my self a Confessor who though he had the largest conscience that euer I knew good man haue in my life, in what he pleased, yet out of the difficulty he had with me in his nature, and out of his aptnes thereby to take al I did and said in another sense then I meant it: he could, and did turn twenty things, which my other Confessors made no great matter of, into horrible mortal sins, and would haue frighted me from the Sacraments til I had setled my conscience according to his wil, and mind. VVhat was I to do in this case? I had been warranted by three former Confessors two of which were my cheif Superiors & Doctors of Diuinity; and now this present wholy doubted my case: he had (as he pretended) agreat reach into my case then al the rest, and they were simple to him in discouering truely the state of my soul. But should I in this case put my soul into his hands, who desired to know al that had passed in my life to informe him in some things he desired to know out of pollicy thereby also to tye me to him self more absolutly? Verily if I had thus put my self

on him, I had done great wrong to God; and I might haue bid farewel to al true peace hereafter: but ſtanding to my former warrant, and giuing him the reſpect was due to him, and being reſerued towards him, I haue hitherto *God* be praiſed kept my-ſelf out of his fingers. And alſo by the *grace of God* hope to hold on my way in tendance towards *God*, thereby raiſing my-ſelf (according as *his diuine Maieſty* ſhal vouchſaf to enable me) out of my natural feare to the *lawe* of *God*, *who* is only able to ſatisfy, and ſatiate our ſoul. And not as this my Confeſſor would haue had me to plunge my-ſelf by reaſon of his words, and threats of my miſerable ſtate: which notwithſtanding his apprehenſions is ſo much, and no more, as it is in the ſight of *God*, *who* changeth not his opinion of vs, as the humour of the Confeſſor may be: but imagineth vs according to what we really are in very *truth*. But theſe ſpiritual men of this kind would be ſo abſolute that there is no power left in the ſoul thus vnder ſuch to haue relation, or confidence in *God*, whereby thoſe for the moſt part vnder them, if they be poor ſimple women, of how good *ſpirits* ſoeuer, liue miſerable deiected liues: for it is their only way to bring their politicke, and abſolute gouernment about. And ordinarily

vnder this pretence they do it; saying that there is no way to make this, or that soul humble, but to bring them into such feare, that they neither dare speak, think, or do any thing without their approbation. At least so far they must haue relation to them, as it may serue this turn to informe them of what is for their purpose; and then that soul is happy in their eyes, and they wil declare that they are so to others: that they may follow their example. Then the perplexity the soul suffereth they tearme a profitable pil to cure their disease with al. And the confusion they suffer to see themselues disloyal to *God* and man, to serue their Confessors turn; he tearmeth a suffering for Iustice, and warranteth them, what harme, disquiet, or confusion soeuer cometh by this their doings to others, or themselues out of Obedience to him, he wil answere for it, and therin they haue done *God*, and their Congregation great, and faithful seruice.

O misery, that al this should be fathered vpon holy Obedience the most noble of al vertues! who sees not that this is a turning of religious Obedience (in those that simply desire to performe it) to a policy abominable to be thought or named. O my *God* was this *thy* meaning when we vowed our selues to *thee*? Or rather didst

not, *Thou* say, *be as wise as Serpents, and simple as Doues? Thou* didst not, say, be so foolish vnder pretence of blinde Obedience, that thou shalt not know thy right hand from the left. *Thou bidst vs giue to Cæsar what is Cæsars, and to Thee what is Thine.* By truly obeying *thy* wil, Law, and Euangelical counsels we grow wiser. But by pretending to practise Obedience, Charity, Humility, Patience, &c. in perfection before we be ripe for it; (through perseuerant prayer, and concurrence of *thy grace* which doth not such things suddenly) we loose al, and liue in blindnes, and the highest we come to, is seruile feare, and meere folly. O happy are they to whom God giueth an aptnes for an internal Contemplatiue life, and withal some one who may instruct them in it. Verily the most part of soules in this howse, who haue been fit for it, haue been satisfied with so few instructions that in a maner they might be expressed in fiue liues. As for example that they Transcend Feare, and Tend to God by the exercise of the wil, by which in time (as pleaseth God) al impediments shal be remoued between God, and their soul. VVhich Blosius warranteth a perseuering soul in his Institutions very confidently.

But alas those that are not in this sinful way haue such an apprehension of a spi-

tual internal life, and make it seeme so perillous, and dangerous, that souls would be frighted exceedingly to read their books, and hear their Sermons (which cannot be auoided possibly) if they were not armed with armour of proof by *God*, and those who liue in, and walke this happy way of *simplicity*: Which whosoeuer truly walketh wil not cõdemn much lesse contemne those who speake against it, but humble themselues in al things: knowing that others who liue extrouerted liues may be more pleasing to *God* then they & that for many reasons which they may easily conceiue. And yet it doth not hinder these, at least it ought not, from prosecuting their ways to which they are called; and in which by *God Almighties* infinit mercy they haue so many bookes of Fa. Bakers own writing, and transcribing to encourage, and comfort them in al the opposition which *God* doth permit only for our exercise, and not by it that we should be put out of our way, through our defect in patience, which the very exercisers of vs would for the most part be very sorry for; if it should so happen, howsoeuer the publick instrument and other speechs do sound to vs. For who can doubt that is a wise man that a soul that hath a good, and sound natural iudgment, solid Contemplatiue instructions, many in the

houſe that practiſe the ſame doctrine aright, and a quiet nature ſeconded with concurrence of *God Almighties* Grace, and goeth in al the way of *Abnegation*, and *Reſignation*, ſhould paſſe many years without cauſe of queſtions about her interior. For who doubteth, but the ſoul may *loue God* more and more euery day, and extend her wil as infinitly towards *God* as she can, and beare al occurring difficulties with as much patience as she can, and performe her ordinary obediences by the orders of the houſe, and particular ordinances of Superiors with as much relation to *God*, and out of Obedience to *him* as she can: and al this without any great queſtions. Yea, the forſaid courſe of ſpirit, in a manner taketh away al occaſion of queſtions at leaſt of intricate queſtions, which draweth the ſoul our of her interior more then into it. And by the way I ſay this, that thoſe ſouls who are apt to aske queſtions though they be neuer ſo quiet, deuout innocent natures, or haue neuer ſo much wit, and iudgement they wil neuer proſper in a contemplatiue courſe, and in thoſe inſtructions. And therefor wil do wel, and much better to take the ordinary inſtructions of theſe days: and it were wel if ſuch ſouls neuer heard nor read contemplatiue books, and inſtructions; becaus they miſ-vnderſtand-

ing them wil make both them-ſelues, and others alſo with them, to lay the defect which was only in them vpon the vnfitnes of the inſtructions for woman: for it wil ſeeme to them that they cannot poſſibly be practiſed by women without perils, and dangers vnſpeakable: which wrong done to ſouls put out of their way by this means (who would haue happily proſpered therin) redoundeth to the diſhonor of Almighty *God*. But yet as it ſeemes to them that they cānot be practiſed without great danger: So thoſe on the contrary who are fit, and capable for theſe *ways* ſee and experience how little peril there is in them: for can a ſoul be too *humble*, and *lone God* too wel? No certainly. And this is al the courſe of this internal life, and to this only it tends, *to lone God, and to humble our ſelues.*

Let vs therefor make that benefit *God* willeth we ſhould by theſe oppoſitions, and contradictions we find and feel from out Order, to wit. To *humble* our-ſelues in al, and behaue our ſelues with al reſpect, and Obedience to them, as if they had done nothing. Let vs encouradge one another to this, and let vs not think *God* cannot be wel ſerued by any other courſe then *this*. For certainly the Ieſuits who haue the perfection in their inſtitute of the Actiue life, are in a very proper courſe

for their kind of life: for that ſpiritual exerciſe which they yearly take doth them much good, and maketh them deale with the more pure intention in their actions, and affairs being alſo ſtrenthned with a daily recollection w^ch maketh them foreſee many inconueniences, and thereby preuent them better then they who do giue them-ſelues to no ſuch thing: for who can think, but it helpeth a man much to proceed with the more prudence, when by a certain retiredneſs he hath ſo much foreſight of his buſineſſes, and occaſions. They haue alſo a ſetled forme or fashion in al their proceedings, and exerciſes which thoſe whom they take into their order muſt conforme themſelues to, how apt or vnapt ſoeuer they be for it in their nature. And they hauing indeed the choice in a maner of al the prime wits of their ſchooles, are eaſily able to find thoſe, who are able to vphold, and maintain that politick maner among them. The main point of vpholding and maintaining of it being the exact Obedience which they require of al, and which al with one vniforme conſent ſtanding vpon, and performing, they thus as they do, vphold the ſame forme, and grow in al too hard for al other orders; they being al in a manner diuided amongſt themſelues. and theſe of al nations ſtanding againſt al the

world for themselues. Besides the subordination is also much strengthned with the feare they haue, who desire to make any resistance how litle soeuer of being put out of their order to their perpetual infamy and shame, and want with al of that which is necessary: which they are incident to who leaue this order.

This I say helpeth them to the powre of disposing without any resistance of any vnder them according as it may be most for the temporalities, and honour to the order. VVithal they haue a great regard to the imploying of men according to their abilities hauing almost al the best imploiments at their disposing: (and that is a great matter to the maintaining of their order in greatnes, for if they wanted abundance of action their order wou'd quickly fal into great desolation. And this is the reason as I conceiue which maketh the Nunns of Contemplatiue orders prosper so il vnder their hands; Becaus they put them into Exercises of discourse, and yet withal do not go about to bring their houses into that subordination which they haue amõgst themselues. And besids they can not find these poore women sufficient action to imploy themselues in: and therefor out of the Aboundance of wit which they get by that superficial recollection; they deuise,

and make for themselues vnnecessary, and vnprofitable action. And this was in the *light of Truth* certainly forseene by their founder Saint Ignatius, when he absolutly forbad them the care, and gouernment of Religious women: and with this his foresight I wish he had so prouided that they indeed had neuer medled, or vndertaken in this kind: for better it is for women to be kept in their ignorance whereby they would be the more easily ruled; then to be puffed vp with knowledge so little for the good (and so far short of what is necessary for the perfection) of their soules. Yet Hospital Nunns make a good shift with their instructions: which sheweth plainly that those who follow their kind of sensible exercises without going further, or looking after a more *spiritual prayer* of the *will*, must be held in much Action, or els they wil be apt to make a great stir. But in inclosed Monasteries action sufficient in this kind is impossible to be had, or found. And therefor I wish with al my hart that either this course were not amongst such, so much as known, or els that they rested not in these first exercises, but proceeded to the most noble, yea as Seraphinus Firmanus saith, to the *Omnipotent exercise of the wil*. Which if it were now practised in our, and other contemplatiue Ordets as it should, quickly

would they surpas in knowledg, and al moral, and diuine Vertues those whose furtheſt pretence in theſe ſenſible exerciſes is but to do their actions with the more deliberation, and conſequently with the more humain diſcretion; which it gaineth indeed; but it is but in a maner a meere natural proceeding: only ſo far as it may be grounded in Faith, and Charity, it deſerueth both more praiſe, and reward then a meere natural action. But how far thoſe proceedings are from leading a ſoul to perfect Charity which is the end of our coming to Religion may be ſeene by the few ſaints wch it now produceth. And though they haue a great aduantage by their voiformity in exerciſes, and their agreement among themſelues; yet this being generally accounted to proceed, and to be vpheld by policy; it worketh no great effect for the moſt part, further then by it with al others, and againſt al others to ſerue their own turn: which is a quite contrary effect to that, wch that Order produced when it was in its prime, by hauing in it ſome great Contemplatiues, and when they did ſo much good and were ſo beneficial to the whole world. And different alſo from that which our order and others were, when in like maner thay flowriſhd with Saints. For then the honour of God was ſought, and al

Orders with one vniform consent did concur to the aduancement of that alone. They then applyed themselues to seuerall exercises in the exterior euery one according to his institute; some more easy, some more strict; some of more action, and some of less. Yet interiorly their end was al *one*, that was *to find God in their soules*. And out of that, *perfect Charity* did grow in them by those *internal exercises*. They did euery one (not out of custome, or becaus he was of such, or such an order) as *God* did require, and enable them imploy part of their time in gaining and doing good vnto souls. Then there was not such sollicitous, entangling, and as I may so say sole care of temporalities, *God* taking care of them, and casting them on them. Then there was indeed, perfect amity without interest, or fond affection to their impediment of *louing*, and seeking *God alone*, *who is that one thing which is only necessary*. Then there was no exceptions of persons, but they were contented so *Gods* honour were aduanced by any as wel as by their own order or themselues. *O Lord my God*, if this *spirit* might be reuiued aghin how much would my soul reioyce! If S Benet, S. Augustin, S. Francis, S. Ignatius Children were al (as perfectly as this life would permit) vnited togerher, and did with one

hart, and consent seek and labour to advance *thy* honour, and praise, as our Founders do wish in heauen, then would the *spirit* of the *primitiue Church* florish, and *thy* torne, and mangled members of *thy Church* be healed, and perfectly set together again; Then sinners, and hereticks would easily be conuerted by them to thee. Then there would be another learning then now there doth florish in our order, and others; for *thou* by them wouldst speake *who makest the tongues of infants eloquent*. Then they by prayer conuersing in a familiar, and tender maner with *thee* would speak so that none would be able to resist thee in them. Then their iudgment would be so cleared that they would vnderstand most hidden mysteries. Then an howre of prayer would instruct them more fully, then an hundred years study cā do if they haue not in al things relation to *thee* the only true *wisedom*, and in *whose light*, is *true light* only to be seen. By loving *thee*, and dying to them-selues in al things they would become maisters of themselues, and al the world. Then nothing would moue them, nothing would affright them, becaus, *thou* wouldst be their cōfort, and stay in al things. Certainly there is a wonderful difference betweene the C beehence which a soul that liueth an internal life giueth to a Superior, and that which

we giue out of custom. The fomer is slow at first and seemeth very defectiue therin: the other so violent many times at first that it cõtinueth not longt; he former groweth more strong, and firme euery day then other, and the later groweth oftentimes a greather burthen euery day then other. Certainly a soul that pretendeth to liue an internal spiritual life, and yet hath not a great esteeme of Obedience, is much to be feared, and in great peril of errors; yet that which in these days is tearmed Obedience, I do not mean: for I knew one who hauing a Confessor that had much difficulty with her, though he affirmed that it was a great breach of Obedience to haue relation (while he bore that place) to any other, yet she made vse in cases of difficulty (with leaue of an higher Superior) of another, whom she thought more able to iudge in that which concerned her; and yet she hopeth this was no breach of Obedience: for if she had thought that *God* in this case had exacted of her not to haue gon to another, she would (what difficulty soeuer she had endured) haue made vse of no other: But this she thought was not *his* pleasure: becaus she was in a probability to fal into great inconueniences, if she treated with him in an inward maner. VVho professed by his deeds, and words

to take aduantage of any thing she could that might ſerue his turn as far as he could in conſcience; beſide the difficulty he had with her in his nature made him incapable of iudging aright in that which belonged to her: for that difficulty of his made him miſapprehend al she did, or ſaid. If she held her peace she neglected him, if she ſpoke she did it to ſound him to ſerue her own turn; if she was compaſſionate towards him in his infirmities, she flattered him; if she offered him not that which he ſtood need of, she was auerted from him. And thus it paſſed between them which made her haue as little to do with him as Obedience to higher powrs would permit her: for by their ordet she was to confeſſe weekly to him which was no ſmal difficulty to her: but she knowing it to be *Gods wil*, did it out of Obedience to *him* to *whom* if we do as we ought we muſt be ſubiect in al things without exceptions.

And this is the benefit of an internal life that makes one capable of ſeeing, and knowing of *Gods wil*, and alſo moſt ready to performe it which way ſoeuer *he* ſignifies it to them; and makes them obey as readily and willingly a ſimple impertinent Superior, as they would an Angel, or the wiſeſt creature in the World. Yea if a worm, or any creature were ordained by *God* to

rule ouer them, they would see, and embrace *with* al their harts *his wil* by them, for without this total subiection to *God* it is impossible to become truly *spiritual*: for if we resist *his wil* in our Superiors in vain do we pretend to please *him*. We must learn therefor this vertue of him, that true *Humility* and Obedience may be our stay in al; vvhich tvvo vertues together vvith the diuine vertue of *Discretion*, *he* vvil teach vs, if vve labour to become more and more *humble*: for seeing that it is *his wil* vve should obey, and become truly *humble*. Hovv can vve doubt but he vvil giue vs the *Grace*, if vve *humbly*, and perseuerantly beg it of him, and practise them vpon occasion as vvel as vve can? for *he him-self* saith; *VVhen we aske our father bread he doth not giue vs a stone, nor if we aske him a fish he doth not giue vs a serpent*: much les wil *he* deny vs vvhat is necessary to make vs pleasing to *him*; if we seek, or desire nothing but by true *loue* to be faithful to *him*.

O Prayer, Prayer able to obtain al things! O hovv cometh it to passe *my Lord* that this *Omnipotent prayer*, as some of thy deare seruants stile it, should be so vnknovvn; yea euen by them vvhom *the* nearmest the salt of the earth contemned at least as to the practise of poore simp

vvomen; for vvom they hold it aboue al things moſt dangerous euen to mine ovvn knovvledg, as I haue knovvn affirmed by Superiors of ſeueral Orders! O miſery to be lamented moſt hartily by thoſe that haue a taſt in Praier, and by the effect ther-of knovv, *how ſweet a thing it is to attend only, and wholy to the prayſe, and loue of God?* Surely the vvant of the *wiſedom* vvhich by praier the Saints did gain, is the reaſon vvhy cuſtome in al things doth take place (for the moſt part in the world) of *true reaſon*. The vvorld ſurely vvas neuer reformed of ſins, and errors, but by the *wiſedom* vvhich cometh from *God*, and is far different from that vvhich is accounted vviſedom by the vvorld vvhich is as S. Paul ſaith, *foolishnes with God*: for the vviſedom of *God* proceedeth out of *humility*, and perfect Charity. This vviſedom did Saint Francis enioy, vvhen yet by the vvorld he vvas deſirous to be accounted a foole; vvhich opinion thongh many had of him, yet the effect of his vviſedom vvas euidently ſeen by the great reformation he made in the vvorld.

It vvil neuer go vvel, and peaceably in the vvorld as long as they are only imployed, and haue the ſpiritual gouernment of ſouls, vvho take policy for their cheif ground next to Faith; vvhich in the order

and maner of their vvritings in these days
me thinks they seeme in al to pretend: for
they prize that most which may serue their
turne, and suppres al orders but their ovvn
(though not in plain tearmes) as far infe-
rior to them in al things. And that indeed
it is not so to me seems euident; for I know
none, but may be compared to them in
things, but policy. This is my simple opi-
nion. If the soul hath not so much vvit, or
discretion vvhen she knoweth for certainty
or els doubteth of the certainty of a thing
that cocerns her: or knovving the certainty
vvil go, and aske, it as a doubt; or taking it
as a doubt seeing need to aske vvil not per-
her-self to aske, I may vvarrant her from
euer coming to contemplation. *VVhosoeuer
are lead by the spirit of God, they are the chil-
dren of God.* As S. Paul said: If vve vvere
the perfect children of *God his spirit* vvould
liue, and reigne in vs. But for as much as
yet vve are not: vve are seriously to labour
to be; and that he may be *All* in *All* vvith
vs, and in vs: and *his diuine voice and* is
only regarded, and executed and none but
his. And let vs take the greatest heed that
can be of lessening the vvorthy estimation
of the *diuine cal* that in it-self is the *pri-
uerity*, or *diuine way* proceeding from
Let vs extol and commend it as vve vvould
do *God him-self*; and dispose vs, and
other

others as much as we are able that in al things it may be obſerued, and fulfilled by vs al.

But O Religion, No Religion where the knowledg of the *diuine cal* is as it were vnknown vnles it be in ſpeculation: or perhaps through ignorance is perſecuted, depraued, obſcured derided, banished, and ſought to be pulled vp by the roots, and kept out of the harts of thoſe that deſire *it*, or are capable of *it*! Surely *God* wil take al this as done to *him-ſelf*, and reuenge it in an extraordinary maner: except where inuincible ignorance excuſeth this proceeding. But yet for the *verity* of this *doctrin*, or the general practiſe of *it God* wil neuer permit the gates of hel to preuail ſo far as to be able to extinguish *it*. Becaus *it* is the root, and caus of al *ſanctity* in *his Church*: howſoeuer *he* may permit *it* to be loſt out of the harts of ſome particular perſons through their frailties, and the working of others. And ſurely, *Niſi quia Dominus erat in nobis; Vnles that God had been in vs*, and holpen of late more then man did, or could; *Obſcuratus penitus fuiſſet puſilus noſter ſol, & verſa in denſiſſimas tenebras tenuis noſtra lux: Our little ſun had been wholy obſcured, and our ſmal light turned into a thick darknes* by the late proceed

dings, by writings, preachings, ſpeakings, threatnings, libellings, and other actings of ſome perſons the *Diuine cal* had been exploded cleane loft and abandoned.

The Religious Fa. whom she cheifly points at for oppoſing the free following of the diuine cal *and Fa. Bakers doctrin, did vpon his death bed repent him of it, and was very ſorry he had done it, profeſſing him-ſelf neuer to haue been any true practiſer of ſuch ſpirituality, and that he had taken vpon him that which he could not iudg of: and he further declared that he much liked, and approued al entierly what Fa. Baker had written, and taught.*

BVT *God* would not ſuffer it neither wil he: yet far be it from any man to ſay, or think that it was directly intended, or malitiouſly done; It was at the moſt, but indirectly at ſine *omni prana voluntate*, and without any intention. But *God* only, and their own conſciences know what hath paſſed therin by the occaſion of the ſaid late proceedings. I mean what fears, what doubts, what perils, what ſhakings, what

internal probations, explorations, purifications, &c. *Sed benedictus es Domine Deus meus, Qui adiuuisti nos, & consolatus es nos; Qui ex magna tentatione magnum fecisti prouentum, Qui ex tenebris lucem creas, & veritatem ex erroribus & falsitate facis magis claresçere. Mane nobiscum in aternum. Instrue, conforta, stabili, veritas tua maneat in aternum, spiritus tuus bonus nos instruat, dirigat protegat, & ducat in via quæ ducit ad te. De nobis caci sumus, & lux non est in nobis; Vine, regna, & splendesce intra nos dissipetur, & in nihilum redigatur nubes tenebrarum, & ignorantiæ. O vere, & sole sol! adoramus te orientem, fruamur lucente, Quia deficimus deficientes. Inte, & per te spiremus, respiremus, & expiremus.*

Superiors in my poor iudgment after they haue granted, and declared most ample, and almost al possible authority to their deputies (for the gouernment of poor fearful souls that might haue been ruled according to *Gods* wil with les then a beck) haue need to haue an eye, and good respect to matters: and not expect that *God* must always do for their safe-guard, that which them-selues might do.

They speak with little consideration, who say, it is enough to do what a Counseller aduiseth, especially in vertue of his

place, or office: vnles they regard withal that the ſoul hath been ſo taught by *God* or man that she knows how to vſe ſuch counſel for her profit, and namely for contemplation. For if this were ſo there would not be ſuch ſcarſity of illuminated perſons as there are; and I haue known ſome who haue been ſo obedient that they neuer did any thing contrary to theire Superiors wil, nor refuſed to do any thing that was enioyned them by their Superiors: yea further were ſo inward with their Superiors that they ſeemed one hart, and one ſoul with them, and yet for al that they haue affirmed in my hearing, that they were as ignorant of *God*, and as great ſtrangers to *him* as they were when they firſt tooke the habit: yea not altogether ſo feruerous and deuout as when they entred into Religion ſeuen yeares before. So that it ſeemes either the Superior muſt be ſpiritual to make his ſubiect ſo; or the ſubiect muſt be ſo ſpiritual as to know how to benefit him-ſelf by his obedience, and other exerciſes, or els he wil neuer come to perfection, let him haue neuer ſo great aptnes to a ſpiritual life, or read, or heare neuer ſo much to that effect. For where we read of great ſupplies on *Gods* part for, and in works of Obedience; either the ſubiect,

or Superior was an illuminated person, and had a great regard to *God* in that which was done, or commanded, that it was *his wil*, and what *he* would haue to be done in it, he did clearly see in his interior. For if some disposition, were not required in the party, or parties, for God to do, and supply great matters in the soul by that bare word, *do it for Obedience*, a Superior might by the command haue *God* so at his command and at a beck that he commanding his subiect to come to perfection, or to do such or such a work in such, and such perfection, *God* should presently enable the soul to do it so; Though neither the subiect, or Superior knew what perfection were further then by speculation. But the expecting of such miracles is absurd: for *God* hath ordained another way to come to perfection. And neuer any by this course come to find out the right way, or euer attain to that degree of perfection which is so much spoken of, & euen out of ignorance exacted, & expected the first day of taking the habit, to wit of *blind Obedience*. VVhich yet in some sort, some who haue good, and quiet natures attain to (but the cleane contrary way to that which they should do) to wit to a blinde Obedience without sense, or reason: neuer going further in it or by it then to a natural perfection: which

though it be much extolled by those that see her, and is better for her soul then to obey only in what she list, and no more, which is another extreame: yet she growes but by this into fauour with Superiors, and into credit with those with whom she liues, & into a certain natural perfection of mortification which little benefitteth her soul, and for which if she look not wel about her, she wil receiue her reward in this life, to wit by satisfying, and contenting her-self with the good liking, and applause of her Superiors, and companions, and thinking that if she can please them she discharged her duty to *God* as to her obligation of tending to perfection. But if there were to be no other effect of al our mortifications, and abstractions, and other Obediences in Religion; I should say, Wo is me that I was Religious. But to this may be answered that by our vowes and vertue of our profession we haue a double merit for al that we do: whereas if we were not Religious we should haue but a single reward, and this the Church by her powre and the superaboundance of the merits of our *Sauiour* (of which she hath the distribution by way of Indulgence: or by vertue of vows made by souls that are in the fauour, and *grace of God*, and consequently her deare children) imparteth to vs that are Religious. But to

this I reply that if this were sufficient the world would neuer haue been fuller of Saints then now, for there were neuer more Religious; and yet none wil deny that the world was euer so, without Saints as it is at this day since *Christs* time. Which playnly sheweth that there is to be some other disposition in the soul for her aduancing by the exercises of Religion. And that the hauing made the Profession, and liuing laudably therin in the sight of others, is not sufficient for her before *God*; nor the pretended examples of former times: nor that blind Obedience which is so much extolled, and commended by al to be exacted in perfection of her before she haue found good entrance into her interior by prayer and abstraction, and can regard *God* in that which is to be performed by her, and by the good disposition that is in her soul turn it to good, and not to the obscuring of her soul. For otherwise it wil be blinde Obedience indeed and obscure her soul so that she can neither perform that nor any thing els as *God* doth require she should; which if she do not, it wil little auail her that others like of it.

By which you see that only liuing in Religion and pleasing our Superiors wil not aduance vs in the way of perfection, nor practising a blind Obedience which hath

in it neither reaſon nor diſcretion; and preſuming to practiſe vertues in perfection before we are come to any perfection is to break our necks for euer coming to perfection. Can a ſoul of a years ſtanding in Religion take vpon her to be come to Abrahams perfection; ſurely if she do, I should hardly expect to ſee *God* proſper that her preſumption with an Abrahams reward. It is plain therefor that we may very abſurdly oftentimes apply the examples of Saints to our poor imperfect caſe, and get little by it. Yet this is not to diſapproue of a ſouls prompt Obedience, for that is moſt laudable. And thoſe ſouls who are in a contemplatiue courſe, and end eauour nothing but by entring into their interior to be able to regard *God* and *his wil*, or *cal* in euery thing they do or omit, wil grow more obedient & ſubmiſſiue euery day then other and perform that which is ſaid; *that they should be ſubiect to every liuing creature for God.* VVhich thoſe other haſty, and inconſiderat perſons who wil practiſe euery thing preſently in its perfection wil neuer arriue to: but rather for their haſtines (if there natures be not the better) they wil be found more ſtubborne, rebellious, and more hard to be ruled fifteen, or twenty years after their coming into Religion then they were the firſt day. And then they wil looke for

these, and these priuiledges; their Antiquity forsooth must be respected; they must be exempted from prostrations, and if they haue behaued themselues more submissiuely, and obediently then others though it were but meerely out of the quietnes of their natures; they must be obserued, respected and preferred in Office before al others, or els they haue infinit wrong; and they pretend if they be neglected, it wil be a caus of others lesse Obedience, and respect to Superiors: who they say wil rather prefer others that wil not take it wel tobe thus humbled then one who may be made a fool of as I haue been al this while, and it seems euer shal be. Had not Superiors better wink at a little want of too much forwardnes in an imperfect soul who doth it meerely out of consideration of her own frailty, and that she may not obscure, or put out that little light which by much labour, care, and industry she hath through *Gods grace*, and assistance gotten in her soul for the finding out, and walking in the way of perfection, and contemplation? Yes certainly: it were far better for Superiors to passe ouer some sleight imperfections which haue no sin in them, in a soul who seriously laboureth for perfection. *For such a soul wil giue, as it is giuen her*: that is to say, that as *God of his mercy, and godnes* by her con-

uerſing with *him*, by her ſuffring that he layes vpon her with the beſt reſignation she can; and by obſeruing the *diuine cal, and wil*, and liuing according to the Iuſtice of *God*, shal ſtrenghten her ſoul, and purify it in *his loue*; and ſo much the more prompt, and ready to obey wil she be, and giue euery day more and more reſpect to Superiors.

And there is one thing in this vertue of Obedience principally to be obſerued, and practiſed to make it pleaſing to *God*, and an aduancement to the ſoul: and that is that the thing commanded, and done, be according to the *Iuſtice of God*. But to this may, or wil be anſwered that al that is not a ſin, if it be commanded vs by our Superiors is according to the *Iuſtice of God*. But if this were ſo, ſo many more would come to perfection, then do: And it would be far more eaſy to come to it then it is; But perfection, and ſanctity muſt be gotten by others means then by perſuading our ſelues, that wee shal come to it by ſimply doing, from time to time what our Superior willeth, or biddeth vs. If with al we do not in our interior regard *God in his Iuſtice*, as wel as the exterior bidding of Superiors, and do it more out of the regard of that then the other: yea as much as is poſſible (if we wil do it wel) we are to do

it with a ſimple pure regard of *God*, *and his cal*; for though the interior *cal* neuer contradicteth the exterior, (for if it do, it is to be ſtrewdly ſuſpected) and that for the moſt part of things to be done in Religion *God calleth* the ſoul by exterior Obedience; Yet it is his wil that in al thoſe things as wel as in meere internal, the ſoul ☞ ſhould ſimply regard *him*, and that as abſolutly as if *he* by *him-ſelf* had bidden, or commanded her. Neither doth ſuch a ſoul regard who, or what, or in what maner *God* requireth it at her hands, but it ſuffiſeth her that it is *he* that exacteth it of her, *whom* she in *ſimplicity* of *ſpirit* endeauoureth to regard in al things with' out any mean of creatures; Which maketh the ſoul indifferent whether she were commanded by an Angel, or a worme if it were *Gods wil* rather to command her, and ſignify *his wil* to her by the worm; not that she eſteemed not of the Angel in a far higher degree, but becaus she would not make any thing her obiect, or do any thing out of any other reſpect then to conforme her-ſelf to ☞ the *diuine Iuſtice* in al things, and regard *him* alone in al she did, or omitted. And certainly let a ſoul be perſuaded, or perſuade her-ſelf what she wil as a means to attriue to perfection, she shal neuer find true peace (if she be of a contemplatiue *ſpirit*,

and be not defectiue in her natural iudgment) but by following the *diuine eal*, and regarding that in al she doth, or omitteth: and though she do al that Superiors command, yet to do it with as little regard of them, and as much of *God* as if *he* had immediatly commanded her by *him-self*. And so much as *God* shal by *his grace* (concurring with her care, and diligence) enable her to work in this obseruation of the *diuine eal*, so much the more *light*, she shal haue for the obseruing of *it*, so much the more profit, and peace wil she find in her own soul: and so much the more shal she walk according to the *Iustice of God*, of which how much the more our works do pertake, so much are they worth and no more: for as Tau'erus saith, *God rewardeth no works but his own.*

VVhere it is said in our Constitutions that after our profession we haue not so much as powre ouer our own bodies, or souls. I vnderstand it that by the very nature of our profession we are so bound to tend to *Perfection*: that we should do nothing but in regard to *God*, *whose wil* we haue there professed, to choos for our own, and whose Iustice we wil with al diligence perform, let *him* signify it by what, whom, and in what m: ner *he* please: without any regard of our own profit, or commodity

for time, or eternity; and certainly in this ſenſe *Obedience* cannot be too much commended. But let our actions be neuer ſo much commended, and applauded by our Superiors, and al others: if it go not right between *God, and our ſouls*, it wil be but little to our comfort, or profit. And if we reflect vpon the circumſtances of the Superiors command whereby wee may obſcure that regarding *God* in our ſouls we shal neuer become perfect in Obedience. For as S. Paul ſaith, *Powre was not giuen for diſtruction, but for edification*, and applying it, performing it, and exacting it in an other manet then as it was meant, and ordained by *God* in and by our Religious Profeſſion: is the reaſon that ſo few become perfectly Obedient: for by making our Obedience to regard Superiors in the firſt place; for example to trouble, and perplexe our-ſelues in thinking it muſt be done with this circumſtance, and this maner, and at this time, and diuers other circumſtances little to the purpoſe, or els I shal not performe my Obedience in perfection. This is to tire out my-ſelf, and make my-ſelf weary of Obedence, and not to ſerue *God with alacrity, and thereful willingnes*. This is to find his *yoke intollerable, and not ſweet and eaſy*; which certainly if it be not to vs it is our own fault, and not *his*.

For *he* hath set such order, and measure in al things, that the more they are done according to his wil the more easily are they done; for he is far from being the Author of disquiet, and confusion, *His spirit is Iustice, and Peace, and Ioy in the holy Ghost.* And it is we that by our preposterousnes do peruert *his Iustice*, and cause that effect in our souls by that which we pretend cracts: And so (as sir *Thomas More* saith) the vrchin wench goes whining vp, and down, as if nothing she did, or could do (for some circumstance, or other which was wanting in it) did please *Him*; *Who yet indeed is so easily pleased by those of good Wils, and who intend, or desire nothing but to please, and content him, and seeke him simply, and purely, not any guift, or grace, but according to his Will:* that if there were no world but this and that my soul were to dy with my body yet I would choose to serue, and please *him alone*, and none but *him*; rather then by doing the contrary haue al others my friends, and haue al the honors, pleasures, and in fine the whole world at my command; and this though I were also to suffer, and subiect my-self for *his sake* to euery liuing creature whilest I liued. *For in this kind of life lyeth hid the greatest Heauen that can be enioyed vpõ earth.* And though *he* try the souls with diuers

This Sir Thomas More the famous Lord Chancellor of England Blessed, and renowned Martyr of Christ Iesvs was her great, great grand-Father.

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temptations, yet *he* doth it with much regard of their frailty, & doth so accommodate *his grace* to that *he* layeth vpon them: that they find *he* reserues that for to morrow which the soul was not able to haue borne with profit to day. And the soul so plainly sees that she of her-self is able to do nothing: so that if she had ouercome one difficulty or temptation a thousand times, she dareth no more confide in her being able to ouercome it again then if she had neuer done it yet in al her life. And yet she is so confident in *God*, that if it were pronounced vnto her by *God him-self* (who can not deceiue or be deceiued) that there were infinit disgraces, pains, temptations, pouerties, and confusions hung ouer her head; Al the care she would take would be to beseech *God* continually that as *he* prouided those troubles for her, so *he* may enable her to beare them without offending *him* therin, and in that maner for *his glory* that *he* intended by sending them: for of her-self she willingly acknowledgeth that no feather is more easily carried away with a violent wind, then her soul would be carryed to hel by the least temptation the diuel could suggest vnto her if *he* did not in al things by *his grace* protect her. And the longer, and the more faithfully a soul hath serued our *Lord* the cleerer doth it appeare

to her, that whatsoeuer is wel done by her it is so wholy to be attributed to *God*, that she deserues most iust punishment if she take any part of it to her-self; or presume by what she hath done by *his powre*, to be able to endure the least crosse that can befal her of her own self.

But to return to that I was speaking of, I meane *Obedience*. I say (in the words of a most learned man Albertus Magnus Master to the diuine Saint Thomas of Aquin) that so far as any vertue pertaks of *discretion* so much of vertue hath it in it, and no more. So that if a soul practise Humility, Charity, Obedience, and in fine any other vertue without *discretion* it wil more pertake of folly, then true vertue as the effect in the practiser wil shew. This *discretion* is the pure *gift* of *God* the which *he* neuer so aboundātly bestows vpon any but that they are al their life to haue relation daily, and howrly to *him* by *praier*, in which *he* teacheth them as far as it is necessary for them what they are to do, or what means they must take to know what is best to be done in al that they doubt of. For whether *he* resolue them by *him-self*, or by others, they acknowledge it to come from *him*, neither do they desire to be their own choosers in this, or any thing els, and so it comes al to one passe, as to them; for they regard *him*

a likein al things. Neither can one generally speaking, apply anothers caſe to oneſelf without danger: becaus the circumſtances may much differ, and ſo make that in them a folly, which was in another *Perfection.* Which many times we blindly do, and no wonder if we proſper accordly. For in al things we are to haue relation to *God*, and do what *he* exacts, and not what is the cuſtom or what this, or that body hath done in the like caſe. And if we do otherwiſe we ſhal be as blind as beetles, and neuer proſper in *a true internal, contemplative, ſpiritual life.* And for want of wel practiſing this point many get no entrance into their interior al their life, though they haue in them a very great aptnes for it. And this point I haue before touched in one place of theſe my notes for mine own remembrance, which I haue written down either as I hard them from Fa. Baker, or as they came into my head when I was leaſt obſcured with the paſſion of feare, to be a helpe to me, or at leaſt ſome little light when I was not ſo wel able to help myſelf.

And reaſon I had hauing ſo many occaſions to try me within and without, and to put me into perplexity, and feare. For one in eminent place did labour by his obiections to divert me though not with il

intention, but out of a pretence of putti
me into a course more proper for me ,
for example , becaus I was ful of impe
fections *he* pretended that contemplati
instructions were no way proper for m
and that I took too much liberty by the
they being proper for those of more te
der , and fearful consciences then I w
And in fine gaue it me vnder his hand ve
resolutly as a determination from my Go
ly Father , as in the place of *God Almig*
that those that gaue me contemplatiue i
structions , and applyed the liberty t
was necessary for contemplatiue souls
which he saith there are not two in al t
howse) to me , *might giue me peace , b*
neuer true peace in God. These were
words which did so much astonish m
that it made me purpay for al the instr
ctions that I could that might vphold m
in that which I found was the only w
that I could prosper in , or be able to fi
our Sauiours yoke sweet , and his burd
light : for I had suffered so much befo
God did bestow the fauour vpon me
being put into a course that was prop
for me , and this for neere fiue years aft
my coming ouer , and had faln into so m
ny great inconueniences and miseries th
noue could beleeue it , but I that felt
And though I made a shift a days to set

od face on it, yet in the night I bewai-
d my miſeries with more then ordinary
eares of which *God* and our bleſſed Lady
ere. Witneſſes of, though few others on
rth. And I did rowſe vp al the books in
he howſe, and whatſoeuer I found that
ny had done to pleaſe *God*, I took notes
f it and did it as I could. And this courſe
I always held ſince I came into Religion:
alſo to conſult with al the men that any
ad found good by in the howſe, and yet
this would do me no good. And me
hought I Was as great a ſtranger to *Al-
ighty God* as I was in England when I
earſe thought (as to any good I did) whe-
her there were a *God*, or no. And being
hus perplexed, and toſſed with a thowſand
imaginations, and ouerwhelmed with mi-
eries, yea almoſt deſperate through the
eare, and conſideration of my ſins; My
Myſtris aduiſed me to go to Father Baker
telling me that fowre, or fiue in the howſe
had found good by him, and that at leaſt
it was no harm to try, and it would do
me no harme though it did me no good;
for he was a very graue man, and one that
was much reſpected in the Congregation,
ſuch like words as theſe she vſed to me
and I in my nature being not very hard
to be ruled (though I remember I had no
great mind to it of my-ſelf) did as she bid

me which being done I found my-self
fifteen days so quiet that I wondred at my
self: the which was so soone as I had re
ceiued from him some general instruction
*As that I must giue al to God, without re
seruation wittingly, and willingly of any
ordinate affection to any creature:* the whic
I found my-self willing to do. *And that
must vse prayer twise a day*, which I foun
my-self capable of; and though I foun
little of that which is called sensible de
uotion, yet I found that with a little in
dustry, I was able to vse it with muc
profit, and that it did make any thing
ry tollerable which happened to me. Ye
and it made me capable of vnderstandi
any thing that was necessary for me in
spiritual life, and discouereth daily to m
that which is an impediment betwe
God, and my soul as far as is necessary
and makes me abhor to do any thing in the
world for any other intention then out o
the regard of *God*, and becaus *God* woul
haue me so do. And I find by, and in th
exercise of prayer *God* doth find such mean
to humble we that al the creatures in th
world could neuer haue found them ou
for me, and also sends me such interna
crosses, and shews me yet so plainly wha
I shal do in them (if I wil aduance my
soul by them as *he* desireth) that it wer

ut to obscure my soul to aske questions
out them, and wil, or nil I, I must beare
em. And thus I see that *God* doth so
mper euery thing *he* layeth vpon me,
at it is so much and no more then I am
ble to beare, & is conuenient for me. And
thinks I see that any thing I ouercome
so wholy to be attributed to *God* that I
nnot presume to be able to endure the
ast cros in the world, and should think
an extreame presumption to expose my-
lf to hazard, by wilfully putting my-self
mine own accord to the suffering of
y thing but what Obedience, and ne-
ssity prouideth for me, which I find to
e enough.

Thus vpon occasion I haue foolishly
rayed from my purpose, and now I return
me matter of applying blindly the pra-
ise of Saints to our imperfect case: for
God wil prosper vs by those exercises that
thinketh good, and not by those of our
wn inuentions. If the soul simply regard
God in the best maner she can, it wil be
easy for her to see what *he* would haue
her to do, or omit. (I mean in things
that are not sin) when to ask, when to
hold her peace; when to pray, and how
to pray, &c) as it is easy to discerne her
right hand from the left, or the Sun from
the Moon, but this wil be if she go the

way of abnegation, and not els; and if
reſt in *God* aboue al creatures, and haue
dation to him as wel as she can according
her imperfect ſtate in al things whatſoe
either in a general, or particular maner
the caſe requireth: for we cannot prof
any other way in a ſpiritual courſe, or
any other means then the *diuine condu*
And this not proſpering any other w
or by any other means then *God* pleaſe
may be very wel applyed in ſome ſort
the caſe where the director out of his o
head, and out of his own cuſtoms wou
haue the ſoul pray in that maner he hu
good by: And if *God* lead her by anoth
way then he hath gone, she is wrong ho
ſoeuer it be indeed. And if the ſoul be
of perceptible imperfections in her ou
ward carriadge, and if in occaſions sh
be apt to ouershoot her-ſelf ſometimes
ieaſt, ſometimes in earneſt, then he wil de
termin she is not fit for internal exerciſe
vnles they be very groſe and ſenſible one
And if she wil not beleeue him in this
far as preſently to relinquish her forme
directions, she goes aſtray. Iuto which d
rections notwithſtanding she hath be
put by the aduiſe of her chief Superio
and found by proſecuting what she h
begun that her ſoul was reformed by h
tle and little, and that she was willing

enabled by *Gods grace* to amend any
rticular defects that the Confeſſor found
her, and reprehended her for : only
hen he miſliked her courſe and would
t tel her why nor wherefor, but in a
nfuſed maner she ſtood vpon her gard,
d held her peace, hauing before endea-
ured by al informations she could, and
vvel as she could to expres her-ſelf, that
e might do things vvith his good leaue,
dliking. I ſay she held her peace, and
vas confident that her cours vvas neuer
e vvors for his fearing, and meant not
the *grace of God* to alter it : til Supe-
ors by diligent examination of her (which
e moſt willingly wil accept, and giue
em al the informations she can, as she
h done *him*) should iudge thereof to
hoſe determination she finally meant to
nd. For my part I ſay, I shal follow her
mple the beſt I can. But if beſids her
perfections, he by ſome invvard diſ-
ourſe perceiued by her (when she was in
me darknes, and much obſcured for that
me vvith the paſſion of feare) that she
d ſome ſcruples of her former life which
oubled her; though indeed she had been
oiſed by tvvo vvho knevv her conſcien-
as vvel as she could make them, and
ho vvere men of as much reſpect as any
the Congregation, and one of them her

cheif Superior, and the other her direc
for many years : Notvvithſtanding I
ſhe had both their vvarrants for vvhat
did vnder their hands, and indeed
her-ſelf checked in conſcience by
him-ſelf in an extraordinary maner, vvh
ſhe doth in this point yeld to follovv
ovvn ſenſe, deſire, and feare rather t
vvhat they haue aduiſed her. Yet I ſa
this Ghoſtly Father of hers ſhould think
not only fit, but altogether neceſſary
bring her into al feare he could, prete
ing that the liuelines of her nature, and
great couradg ſhe had could not be ab
ed vvith any thing els then vvith lett
her, and aduiſing her to diue into her co
ſcience, and caſe as much as ſhe vvould
and that ſhe could neuer come to profit
by laying a good foundation by this me
which he pretended was ſo neceſſary
ſome things which he diſcouered in
that it was hard (if poſſible) for her
be ſaued vnles ſhe did proceed in this m
ner : vvhat would you aduiſe the po
ſoul to do ? I wil tel you what I do,
vpon what reaſons I do it, as wel
can.

1. Firſt, for the il ground which he
I laid, he grounded it vpon, theſe reaſon
firſt was vpon the vnſetlednes he thou
was in my conſcience : which indeed

it is at ſometimes in which humour he
ce lighted vpon me. And as to this I
mforted my-ſelf that I needed not to
are : ſeeing I had done what I had
en aduiſed to by the ſaid two vpon
hom I relyed in it ; Nay alſo when he
as better able to iudge in my caſe, he
uiſed me the very ſame him-ſelf. As alſo
hen I am in prayer, and moſt cleer, I ſee
annot pleaſe *God* by any other means
en by ſtanding to the aduiſe that hath
en giuen me by the ſaid two in this
nd.

Secondly, he grounded himſelf vp-
n a conceit, that I held ſo conſtantly to
e cours I had been put into before he
me out of Pollicy, becaus I would not
taxed with inconſtancy, and alſo be-
uſe I might looſe the intereſt in thoſe
ho had the ſame inſtructions, and that
rtly becauſe they were many of them,
e moſt eminent perſons in the howſe
r natural talents. But to this I anſwer-
my-ſelf that as for Policy, I did not
el vnderſtand it, and ſo far as I did vn-
rſtand it, I did abhorre it euen out of
is reſpect that thoſe who practiſed it (in
e nature I vnderſtood him he meant)
d miſerable liues, and muſt oblige them-
es more to the humors of many to
ing their ends about, (then the loue

of liberty would haue permitted me if
had had no better intention;) and
for the most part mis of their ends in th
which they most desired, and perh
vndergoe great disgraces in hauing th
plots discouered: this I say if I had had
ther intention would haue made me abhor
But I also comforted my-self with this: th
since I first entred into this cours, I ne
desired the friendship or fauour of any cre
ture liuing, nor so much as durst w
deliberatly that any thing should happ
otherwise then it did. And when I thou
it for the honour of *God*, and good of t
Conuent, I did not feare any disgrace,
difficulty that could happen vnto me
that I thought fit to be done. And wh
I did in it out of other intention or n
tural inclination, I desired that *God* shou
purge me for it by any contrary succes
the busines as *he* pleased.

3. A third reason, he had (as the afor
mentioned writing of his giues me to thi
as I vnderstood it) was out of this respe
that I was cheerful, merry, and free, no
withstanding he had iudged my case to
so bad, and perillous, whereby he mig
think that I sleighted his admonishme
and was insensible of my own miser
case. As to his I had these reasons to co
fort and helpe me. One was that

ng vpon my owne conscience betweene
and my soul, I saw no cause but that
might hope that matters went wel be-
ween him, and me; and that I was ne-
er the wors for his fear of me, and
me things he charged me with I found
self innocent of; and some others
found my self guilty of I endeauoured
e best I could to amend. Also for my
ewing my self cheerful, it was partly to
are vp my self; and partly because I
ought that was the way to make him
e sooner to let me alone, as indeed it
ppened. And another reason was be-
use I am naturally sad, and had more
en ordinary exercise at that time which
de me more subiect to it. And also I
d it necessary to be as cheereful as I
, becaus nothing obscures my soul, and
ndreth my *Prayer, and transcendance* so
uch as yeelding to sadnes.

I also perceiued both by his writings
ords, and sermons that he in al things
most misvnderstood my case, that though
e were very spiritual as for his own par-
ular, and in a course that he seemeth to
e to prosper very wel in, and which
as apt to be much applauded by the
lmirers of sensible things; yet he was
r short of being able to direct a soul
Contemplation who was in nature, and

by grace apt for those instructions that
tend to it. And I perceived also that al
though he could savour almost no book
but those of Contemplative Authors, ye
he stil mis-vnderstood them so in his ap
plication of their writings to others th
al his proceedings turned rather to th
breeding of a dangerous multiplicity
the soul, then to the *vnitive* which is
absolutly necessary: that without the di
rector help the soul in that, in vain is
he can do to her; as to hoy comming to
Contemplation.

I also perceived that he misliked the
happy instructions we had received, (an
which caused in me so much peace, an
comfort: after so much perplexity, an
affliction): because some had mis-vnde
stood, and mis-practised, and mis-appl
ed them. This I say made me much
suspect his sufficiency, as for rightly vn
derstanding Contemplative instructions
which, and by which (as I had ex
perienced for fiue, or six years before)
could only prosper, and liue contented
my state. This I say I wondered, at be
cause it did plainly appear that those w
were weary of those instructions, in wh
other prospered so wel, were for so
notable reasons wholy vncapable of be
fitting themselues by such instructions

least in these days when true *Spirituality* hath so many oppositions, and aduersaries, and so few that helpe, and beare vp a soul in them; and I say vpon these termes such soules can neuer hold to them. And therefor it were fit (and he as fit as any) they should seek to be put into a more sensible course, which might be taught by man from time to time as they stood in need of. Whereas others who are truly capable of spiritual contemplatiue instructions, after the soul is once wel instructed, her director hath little to do but to direct her in all things as much as he can lawfully, and to refer her to *God*, *who* can only teach perfect *Prayer*, and bring the soul to true *Perfection*. But those men who think themselues able to bring a soul to *perfection of Prayer* by imposing their deuises vpon her, and wil limit *God* by their pretending that she is bound to obey them, and can prosper by no other exercises then such as they seeme to haue found good by. From such men I say *God* blisse al capable soules, least they put them-selues into their hands: for if they vnder any pretence follow their inuentions, and leaue the way that *God* hath placed them in, and would prosper them by; the miserable effect wil shew how little part *God* had in this their doing: for as *his* workes

haue most happy succes, so ours haue mo
wofull; and if we lay it vpon *Obedience* w
do God infinit wrong. Because the effect
Obedience if it be true Obedience, is ve
profitable to a soul; and neuer preiudici
*but it is when we giue that to Cæsar, tha
God*, that it succeeds ill with vs by obey
for by this pretended Obedience we dar
en, and obscure our soul contrary to G
meaning, and intention. And it is alw
seen that when a soul suffereth her self
be put out of her way by a director,
Superior, that when she thinks she ha
done al she can, as to the doing their wi
yet she is further from it then she was be
fore, and both the Superior, and she m
of their desire. She because she hath lo
her *peace* which made her capable of givi
her Superior his due without preiudice
her soul, and of doing it, as it was Go
wil she should; the which now she find
clean contrary by reason of her perm
ting *the sweet order of Iustice*, she bein
now so obscured that she knows not w
to giue God, and what Cæsar. And by th
means the Superior also misseth of wh
he intended, because now the soul giu
him lesse then she did before.

We haue infinit examples of the hap
succes of Saints though their Superio
were not always such as seconded them

particulars, somerimes they being such did not vnderstood them, and *God* permitting it for their greater good. And a soul shal always find contradiction from some Superior, or other: And yet if the soul liue in her *interior* as she should, it wil be no impediment to her progres, no more then it was to *S. Teresa*, *Ioannes de Cruce*, Balthazar Aluares of the Society of IESVS who was persecuted by his order, and his writtings suppreſt (as I haue heard euen to this day. And *Ioannes de Cruce* besides other cõtradictions eight months put in prison by his Superior. And these souls though they might seeme to others to haue varied from true *Obedience*; yet the effect shewed they were far from such matter. And these days there is in contemplatiue souls a more seeming disobedience then heertofore because there are fewer Superiors then euer there were that wil concur, or approue of their proceeding. But doth this exempt Religious from the right Obedience more then heertofore? No certainly; for their is no way but by *Obedience* to come to *God*, and no vertue without *Obedience* is pleasing to *God*. But it is an *Obedience* that regardeth *God*, and that doth what *he* would: And not a foolish pretended Obedience which is in the letter, and not in the *spirit*. None can truely see how to obey but our

of an *internal light* giuen and imparted
the soule by *God*, who is the true teacher
Obedience, and al other solid vertues. A
in these dayes where true *Obedience* is
little knowne, and where Obedience
counted to be practised in perfection, wh
the subiect is punctual out of a simpathy
nature with his Superior, and can by re
son of a quiet nature magnify him, a
think that they must haue no other re
tion to *God* in his world then by their Su
perior, whom to please, and whose goo
wil, and good word to enioy is the pe
fection of what they came for, witho
further acqnaintance with *God* in the
soul. This I say being now tearmed Ob
dience, it is no wounder the world is
scarse of *Saints*. *God* I beseech him teach
that *Obedience* which is souud; for the oth
vanisheth away as smoak as to any sol
effect in the soul.

It is an easy matter to talk, and exho
souls to conforme themselues in their i
terior to others where there is no oblig
tion, or any profit to come of it, & though
it be against the streame of a true *spirit*,
ual; and though he that thus aduiseth vs
heer to day; and gone to morrow; yet th
perplexity that comes by such proceeding
if it be contrary to what *God* requires of
may sticke by vs while we liue to our gra

time and grief. But were they that thus urge vs (out of a certain custom) euer put in it themselues? No surely: for if they had they would haue more feeling of others being put out of their way. I speak not of a direct putting of a soul out; for that is to palpable of being il, but of an indirect which pretendeth many things in excuse, and in particular more perfection, &c. But the poor soul if she be by these pretences put out of her way, wil find her-self both void of comfort, quiet, and perfection. For *God* neuer prospers indiscreet, and inconsiderate proceedings; though we in them, and for them be applauded by al the world. Al that draws to multiplicity, and estranging from *God*, in our *interior* let vs shun our selues from as the poison of our soul, and any thing, or creature that would interpose it-self between *God*, and our soul, is an impediment to contemplation. Wo be to those souls, if they haue a capacity for an internal life, that are studying how to write and speake to creatures to the powring out of their affections. For by this means their affection wil be taken vp by the way, and the creatures wil be more regarded then the *Creator*, though the subiect of their writings be of, and for *God*. Much vanity I haue known in this kind, the Ghostly Father admiring the wit, deuotion, and humi-

lity of his penitent. And the penitent
hauing her proceedings in that kind adm
ed, published, & applauded by her Gho
Father, was in great danger to vanish a
in her own cogitations. These sensible p
ceedings often draw the soul (do what
can) *more to men then God.*

There are two things now a days by wh
we take vpon vs to measure other mens
fection. The one is by the quietnes of t
nature. And the other is if we be Superi
we iudg, by the simpathy that is betwe
them, and vs; tearming them most humb
obedient, &c. that are most stutable to
spirit, and sense, those specially do so wh
exercise is in sense, and who put much
fection in sensible deuotion. But certa
true Humility is so subtile a thing that n
can iudg who is most perfect *therein*,
God; and those to whom *he* reuealeth
And this is the reason why it is said; *T*
the iudgments of God are far different fro
those of men.

Power was giuen by God, for edificati
and not for distruction. The which edifica
on principally consisteth in the Superi
accommodating him-self to the *interior*
mine end of his subiect; and with that inte
tion are al Religious professions made,
to be intended by the Professors, and Ac
pters of the Profession, and especially

ding to the intention of our holy Mother Church, by whose warrant those Professions receiue their validity. And therefor superior that neglects to proceed with subiects according to such their *diuine* accommodated to the rule strayeth from scope, and intention of Religious Profession. And for the auoiding of these misses, as also for the difficulty that the Superiors find, & haue in the true discouery of *ideals* that are of meer spiritual things, may say was the cause, wherefor the Holy Ghost (*who is the proper maister of true spirituality*) hath inspired the pens of the torr of his Doctors of the holy Church, to declare, and teach that soules as wel in Religion as out of it, *Are free for their meere* whereby they may be able to follow teaching from the Holy *Ghost him-self*, man cannot afford them: though man hurt, or destroy such teachings easily there. God permitteth it: and themselues yeld to it to their own great los, and harmo. And the *interior* is of that great, and infinit worth, and moment, that so that that may wel, it is no matter what commeth of other things. Yea the rest other things wil wel, if *that* be in good case by hearken. to, and following *the diuine interior cal* *ih is al in al*, to a capable soul. O *wo, wo*, a thousand times *wo* to a soul that is

frighted by any threats, ouercome by
temptations, or cast down by yeldi
feates into that perplexity which m
her vnfit to heare, and follow what
speaketh to her soul, and dis-inableth
from following prayer, which Seraph
Firmanus teatmeth for the Nobility,
worth of it; *Omnipotent*! O you souls
are capable of prayer, be greatful to
Lord, for it is the greatest happines tha
be possessed in this life. For by *it*, it is
passing through al things how hard,
painful soeuer. By *it* we come to be
liar with *God him-self*, and to conuer
Heauen; By *it* al impediments wil be
mouud between *God*, and our souls; By
we shal receiue *light* for al that *God* wo
do by vs; By *it* we shal come to re
God in al, and wholy neglect our-se
By *it* we shal know how to conuerse
earth without preiudice to our souls. A
in fine by *it*, we shal prays *God*, and
come so vnited to him, that nothing sha
able to separate vs for time or eternity fr
his sweet Goodnes. O let *him* be *al* in *al* to
Who can only satisfy our souls. *He is his*
Prayer in which, and by which we are
finitly happy though of our-selues we
able to prays, and *love* him, but in a ve
poor maner. Who can say (that desires
thing but to *love*, and prays *him*) that th

poore seeing, *he* & *he* is more theirs then are there own, is so rich, and to *whom* ing is wanting that should make *him* finit happines. In this let vs ioy, in this vs glory without intermission. VVhen are not able actually to attend to *him*, prays *him*, let vs commend our hart, soul to the saints in Heauen who with-ceasing prais our *Lord*. Let vs by them do we are not able to do by ourselues. let vs desir *him* (*who* is *his* own prays, is only able to do as *he* deserueth) to ly what he desirs we should wish *him*. Let vs rest in him alone, and not in any g that is, or can be created. Let vs not the guift but the *giuer*. Let vs seek no o-cōfort, but to be able with out al com-to be true to *him*. O how little is al the we can giue him in cōparison of that *he* ruerh from vs. VVhere therefor is their ome in our souls, for any created thing t vs wish, and desire, and as far as it lies vs procure that al *loue* be giuen to *him*. *him* haue al Glory al Honour, & prays, vs desire the fauour of none but *him* e, to *whose* free disposition let vs stand time, and eternity as absolutly by our as if we had neuer had beeing. No-ng we do or suffer let vs esteeme great, our sins deserue we should endure much re. Let our whole care tend to the ma-

gnifying of him; Let *his* Honour be ours, Glory ours & let vs seek nothing but to wholy *his*: who is most worthy to be *He is: It is his delight to be with the children of men?* VVhat should comfort vs, but prays, and *loue him*. Those that seek *him* find *him* if they seeke him withal their h O who would seek any thing instead of of any thing besids *him*, being *he* is not m willing to giue vs any thing then *him-s* heere by *Grace*, and in Heauen by *Glo Let vs adore him in Spirit and Truth*, al can giue him is nothing vnles we co giue *him* our selues, and that also ca adde to *his Greatnes*, and Glory; yet if do this, so much doth *his diuine Ma* esteeme of this guift, it being al we can him, that for it, and in requital of it, wil giue vs *him-self*. Al *his* guifts, and ces are as means to the preparing vs for t end, if we vse them rightly with *humility*, according to the iust wil of *Almighty G* Let vs extend our wil to serue, *loue*, pra please, and magnify our *Lord* to the vt most we are able: yea without al limits, bounds, let vs desire his Honour, til time as we may be swallowed vp in bottomles ocean of al *loue*, & prais *him-self* in *whom*, and by *whom* only can prays *him*, as we ought. Let vs *loue* here as far as we are possibly able with

ard of our ſelues either, for time or eter-
y. This is the *humble loue* that feeleth
burden. This is the *true loue* that know-
not how to attribute any thing it doth,
ſuffereth to it-ſelf. It chooſeth not wher-
God ſhould make vſe of her, but accom-
dateth its-ſelf to *his* pleaſure in al things.
were *his wil* to haue it ſo, ſhe would
her for euer be picking of chips, or ſtraws
n out of her own election be doing that
hich is moſt admired, or might ſeeme to
to procure her the greateſt reward. O
ſouls on whom *God* beſtoweth this *loue*
k it not much to beare the burden not
ly of your-ſelues but of al you liue with:
God beareth you vp in al, more then you
conceiue or imagin! Beware aboue al
gs of pride; for that caſt euen Angels
of Heauen. A ſoul of prayer as long as
keeps *humility* is in little, or no peril of
ng out of her way.

Giue to Cæſar that is Cæſars, and that to Matt.
God, that is Gods. If there be not ſome- 22.21.
hing due to *God* which cannot be giuen to
; or if it were ſo confuſed that there
re no certainty what were due to the *one*,
wit *God*: and what were due for *God*
the other, to wit, man: a ſoul would be
confuſed as to teaching, and leading the
ay of Perfection, that she would neuer
ow where to begin, and where to end;

ge when she did wel, or if she see
when the soul doth that by
ought to be done by God, and
by grace how to proceed with
for walking in true contemplative
this also doth assist when she would
God do that by himself, which he wo
by means of Superiors, or directors.
whereby if a soul be a capable soul of
contemplative instructions, and be wel gro
with them by help of one experienced
walk the way of pure abnegation
God, and not his guifts, and be diligen
observing what God wil do by him
her soul, and wherin he referreth her
actions, and walk with that indifferency
it is al one to her which way, or by wh
God wil use to lead her, or to her: She sh
easily see what, and how to do in al th
to please God best, as she may discern
Sun from the Moon. And this is to give
to God that is Gods, and that to Cesar that

FINIS.

Deuout ſpiritual Reader.

Deſire none other ſhould caſt their eye
on this *true interne ſpiritual Booke*; And I
ubt not but your patience wil beare with
many faults eſcaped by a ſtrangers pref-
And your Charity correct them by ta-
your pen in your hand, and adding
hat is wanting a whole word, a letter,
letters, and taking away what is ſuper-
ous. One great one I wil particularly
ſe you of, to wit page the 19. l. 22. in
preface there wants a *not*. So that you
ſt read, *wanting not thoſe*, in ſteed of
wanting thoſe. For ſo it is in the original in
own hand. The others the ſenſe wil
eſt you how to correct. *Adieu.*

The Approbation.

HAuing read ouer this smal Treatise entituled, *The Spiritual Exercises of a most Religious and vertuous Dame Gertrude More, &c.* with much comfort, and edification seeing the feruent expressions of *diuine loue in her pious soul.* And finding nothing in it iarring with the vniuersal Belief, or Christian Morality of our Catholike Church, I haue willingly approued it as such; and set my hand heervnto. Paris the 26. of March 1638.

Hen. HOLDEN.

The Approbation.

THese Confessions or Soliloques writen by the late deceased Dame Gertrude More Religious of the English Conuent of Cambray of the holy Order of S. Bennet, *onely fspring* of that Noble and Glorious *Martyr sir Thomas More*, Chancellor of England, contayning nothing but a true practise of that diuine Booke of the Imitation of Christ (restored of late to the true Author Iohn Gerson Venerable Abbot of the same Order) approoued by al for the mirrour of Christian and Religious perfection, needs no Approbation but a serious recommendation to al such as desire a true pattern to attain to the perfect *loue* of *God* by affectiue prayer and practise thereof. *Sic iussit ego.* Parisiis. 1. Aprilis 1658.

Fr. VV ALGRAVIVS Doct. Theol. Monachus & Prior Benedictinus.

CONFESSIONES AMANTIS.

THE CONFESSIONS OF A loving, & pious soule to allmighty God.

THE FIRST CONFESSION.

MY Lord; we often read in our office (of the Breuiary) *that those that forsake all for thy sake, shall receaue a hundred folde in this life, and life euerlasting in the next.* This we read, and heare; this was spoken by *thy* owne mouth, and therefor of the *truth* thereof we cannot doubt, nor in the hope thereof can we be deceiued, presupposing we on our part be not wanting of that which is necessary to the performance of that which *thou* exactest. *Matth 19.30.*

But tell me, I beseech *thee*, my God, tell me I say for *thy* owne sake, what it, that *thou* exactest of them who the obtaining this *thy* promise? For I see ny leaue their parents, friends, quaintance, their fortunes, their re possessions, contrey, and all, and y is it plaine that they finde not this *hundred folde* in this life; that is the forerun ner of the euerlasting in the next. I see their state is a burthen to them and the obligations of Obedience an religious obseruance is esteemed b them a great seruitude, and burthen What is the meaning of this my *Lo* Shall I doubt that those who resolutely and willingly forsake all the world for *thee* would sticke at forsaking them selues also, seeing that by forsaking and denying themselues, they shou find *thee* in a most particular manner their soules? Is such forsaking of o selues to be accounted a loosing our selues? O no, but it is a most fre and happy exchange, to leaue o owne wills for to performe *thine*; to subiect for *thee* to euery liuing creat

is not a burthen, but the greatest
ory in this world. But (alas) my
, the reason why we finde thy yoke
burthen, is, because we beare it not
th thee, by which only it is to be ma-
in easy yoke. If soules who haue
ually forsaken the world, and in
e themselues also (which most
ming into Religiō are desirous to
) were but putt into some course
tween thee, and their soules by those
who had the care of them, or authori-
ouer them, they would not, as th y
le, fly backe from their first inten-
on, but would euery day more, and
re by conuersing with thee, get
re light to know thy will, & strength
performe it; But being ignorant
w to conuerse with thee, and how in
things to haue relation to thee, thy
ke becomes more, and more bur-
nsome to them, and euery day
y fall into new difficulties, and in-
nueniencies, and are in danger at
to fall into open rebellion against
eir lawfull Superiors, and some of
em into strange friendships; a thing

which is worthy to be bewailed, with blouddy teares, that harts capable of *thy loue*, and by profession consecrate therevnto, should so miserably loose themselues in powring out themselues, where, and from whom no true comfort can be found, or had. O *Lord* remoue these impediments from those who are *thine* by so many titles; let them know *thee*, and of *thee*, that they may *loue* nothing but *thee*; and let them *loue thee* that they may know themselues, and their owne weakness and also *thy* power and *Maiesty*. O my *Lord*, how infinitly is my soule bound to praise, and *loue thee*, since by meanes of a faithfull *seruant* of *thine*, I haue *V. Fa. Baker* been instructed in *thy* law, and taught how to haue in all things relation to *thee*, my only beloued, by which meanes all Crosses, miseries, paines, disgraces, temptations, are most tolerable to me, I hauing *thee* so present to whom I may speake, or write, and by whom (though I am contemptible in the eyes, as I iustly deserue to be, of all the world) I am not yet despised, or

neglected; for which infinite mercy, all praise and honour be giuen to *thee*. O when shall I be grateful to *thee*? Or what shall I render for all *thou* bestowest on me? I haue nothing, but a hart desirous to *loue*, and praise *thee*; but for ability to do either, alas, my *God* it is wanting to me. O that all *loues* might be wholy conuerred to *thee*! At least lett those who haue dedicated themselues to *thee*, cease to desire any thing out of *thee*; Send them meanes to know how sweet it is to haue no friend but *thee*, and to be neglected by all but *thy* sweet mercy.

O can that soule that loues *her* God
For very shame complaine
To any other then himselfe
Of what she doth sustaine!
No way to her was euer found,
Nor euer shall there be,
But taking vp thy *Crosse my* Lord,
Thereby to follow thee.
This is the Way, *the* Truth, *the* Life,
Which leadeth vnto heauen,
None is secure, but only this,

Though seeming ne're so euen.
Those that do walke this happy path,
IESVS doth company:
But those who go another way,
Will erre most miserably.
And in this way do not think much,
That thou dost much endure;
No, though it be from holy men:
For God doth this procure,
That thou maist seeke himselfe alone,
And put thy trust in him,
And not in any creatures liuing,
How good so ere they seeme.
For suffring by the meanes of th'ill
Will little thee aduance;
But to be sensur'd by the good,
Goe neere to thee perchance.
Alas we shew but little loue,
If we must choose which way,
Our Lord must try our Loue to him,
And not in all obey.
We must submitt our selues to him,
And be of cheerefull heart;
For he expecteth much of them
Who be of Maries part.
For she must beare a censure hard
From all without exception;

But thou, O Lord, *must her excuse,*
Who art her soules election.
If she will patiently sustaine,
And lie to thee attent,
Thou *fauourably wilt iudge of her,*
Who know'st her harts intent.
For all but thou, *as well she sees,*
May erre concerning her;
They only iudge as they conceiue,
But thou *canst neuer erre.*
Complaine not therefor, louing soule,
If thou wilt be of those,
Who loue *their* God *more then themselus,*
and Maries part *haue chose.*
If all thou dost be taken ill
By those of high perfection;
And further if thou be accus'd
To be of some great faction,
Our Lord *will answere all for thee,*
If thou wilt hold thy peace,
And from contentions, and complaints
Wilt patiently surcease,
Leauing all, care vnto thy God,
And only him intend;
Yet what is ill, reforme in thee,
And this will all amend.
As farre as he *doth thinke it good,*

Who is most iust, and wise,
He will thee by afflictions purge,
From what displeaſe his eyes.
Wilt thou of all that loue thy God,
From ſuffring be exempt?
O no, but bliſſe, as others do
thy God, and liue content!
Amidſt the various accidents,
That do to thee befall,
Committ thy ſelfe, and all to God
Who ſeekes our good in all.
Thy ſelfe art blind, and cannot iudge
What is the beſt for thee;
But he doth pearce into all things,
How hidd ſo ere they be.
My hart ſhall only this deſire,
That thou my Lord diſpoſe,
Euen as thou pleaſeſt in all things,
Till theſe myne eys thou cloſe
By death, which I ſo much deſire,
Becauſe it will procure
Me to enioy my God, my all.
Where I ſhall be ſecure
That none from me can take my Lord;
But for eternity,
I ſhall enioy my only good,
And to him euer be

united by a knott of Loue,
Which nothing shall vnity,
but will remayne, as permanent
As his Diuinity.
O happy houre, when wilt thou come,
And set my Spirit *free,*
That I may loue *and praise my* God
For perpetuity,
Contemplating his glorious face
With all that him adore,
singing with them his sweetest praise,
For euer, and euer more.

In this is such and so great comfort, and *peace*, that well may the soule be warned to receaue a *hundred folde* in this life, who despiseth it-selfe, and all other things that it may finde *thee*. O how free is such a soule to fly with the wings of *Loue* to the throne of thy Diuine *Maiesty*; Neuer was there, or can be imagined such a *Loue* as is betweene an humble soule, and *thee*. Who can expresse what passeth between such a soule, and thee? Verily neither man, nor Angell is able to do it sufficiently; and the more such a soule knowes of

thee, the more sound becometh her *humility*, the which *thy* *selfe* only can teach one perfectly; and it is impossible to gett it in *verity*, and perfection, but by conuersing with *thee*. O my God bestow this heauenly *gift* on me, which only findeth fauour before *thee*. Those that possesse it are able in, and by *thee* to *beare* all things, to *vnderstand* all things as farre as it is necessary for them. For one learneth more in *Prayer* of *thee* in one hower, then all creatures in the world could teach one in fifty yeares; for that which *thou* teachest is sound, solid, and secure; because it tends to nothing but to *loue thee*, & neglect it selfe. *Thy* words bring forcet strength in themselues; *thy* words are words of *peace* to the soule; *thy* words are not like the words of men, which passe, as a sound through the ayr; but *thyne* pearse the very bottome of our soules. Lett me hearken therefore to *thee*, who speaketh *loue* and most certaine *truth*. The wisedome of the world is foolishnes before *thee*; But *thy* wisedome is much to be desired, and for

willingly ought we to giue all our substance; to it we ought to be espoused; and by it if we will be happy, all our actions ought to be gouerned. Although thou didst say, *that vnlesse we become as little children we could not enter into the kingdome of heauen*, yet withall thou hast said, that *we ought to be wise as serpents, and simple as doues*; where thou puttest that we should be *wise* before we be *simple*, and not *simplicity* before *wisdome*; whereof I aske thee the reason, O my *Lord*, with all the *humility* I am possibly able. For it seems to me, that therein as in all *thy* words, there is a hidden Mystery; tell me, I say, my *God* (of *whom* in all cases, and doubts I aske solution, and many times by it *thou* dost make many things manifest to my *simplicity*;) tell me (I say) what was the reason? Verily it seemeth to me, that *thou* biddest vs be *wise* before we become *simple*, becaus that is only true *Simplicity*, which followeth true *Wisedome*. For we cannot become truly *simplified* in our soule, but by thy heauenly gift of *true wisedome*. For there

Matth 18. 3.

Matth 10. 16.

is a simplicity which is without wisedome, and *discretion*, which litle auayleth to perfection. This vertue of *Simplicity* becometh more, and more perfect in the soule, as she increaseth in *humility*, and *charity*; yet at the very first of our conuersion this is in some sort practised by vs, if we do as we ought to do. As for example; to become pleasing to *thee*, it is absolutly necessary that a soule walke simply and sincerly before *thy selfe* and all men, and read, and heare, obey, and performe all in a *simple*, and *humble* maner, not searching into that which belongeth not vnto her; this (I say) thou dost exact, for nothing is more odious to *thee*, then the contrary practise; But yet this doth not diminish our naturall reason; but maketh it more cleere, and able to comprehend what is necessary for vs. This vertue also therefor bestow vpon me, who euen in my nature (as thou well knoweſt) did euer aboue all things hate dissembling, and dissimulation. O *Lord*, poore as I am, and most sinnefull, thus thou

eest how I presume to speake vnto
ee; but easily shall I obtayn pardon
f *thee*, becaus *thou* ouerfloweſt with
he aboundance of *thy* mercy; for wh-
ith Glory, Prayſe, Adoration be to
hee, *who* art my *Lord*, and my *God*, and
nly desired by me. I haue no friend
o speake, or treat with but *thee*, and
ome of thy Saints, to whom *thou* haſt
iuen charge of me, and to whom I
y when my sinnes affright me;
mongſt whom next after thy Deare
Mother, the Queene of mercy, is my
beloued *S. Auguſtine.*

O *Glorious* Saint *whoſe hart did burne,*
And flame with Loue *Diuine,*
Remember me moſt ſinnefull wretch,
Who hunger ſtaru'd doth pine.
For want of that which thou enioyeſt
In ſuch aboundant meaſure;
Tis my God *that I doe meane,*
My ioy, *and all my* treaſure.
Thy words O Saint *are truly ſweet,*
Becaus thou doſt addreſſe
Them vnto him *who's only meet*
Our miſ'ries to redreſſe.

At whose intercession much ha
thou done for me: Honour them, m
Lord, for me who am so poore that
haue nothing to present them, w
thee, only a desire of being grateful
to thee, who be by all eternally pra
sed. Amen. (It was S. Augustine t
, Doctor and amernus seruant of God
, y^t she heere meant.)

THE SECOND CONFESSION.

Omnis ex vobis qui non renuntiat omnibus
Luk. 14. *quæ possidet, non potest meus esse discipulus. Qui habet aures audiendi audiat. All you who renounce not all you possesse, cannot be my disciple, who hath eares of hearing let him heare.*

THESE are thy words, my Lord which though they seeme hard at first, yet being explicated to our soules by thee, they become most easy, and sweet to performe; Teach me therefor my God, I beseech thee for thy mercies sake, teach me I say, how I

all, perform this to the glory of *thy* holy name; *Thou* hast inflamed my hart, as thou knowest, with such a continuall desire, and longing after *thee*, that it seemeth easy to me to performe whatsoeuer is exacted by *thee*. For though I be fraile about all I can expresse, or imagin, yet I am confident in *thee*, by *whose* helpe and power it is possible to giue me to do all that it pleaseth *thee* to exact of me; *Teach me* Psal. *to do thy will, because thou art my God.* I ett 142. me *Loue thee*, because to want thy *Loue* is a most grieuous affliction to me. Farre as thou knowest, it is from me to haue willingly a deuided hart to *thee*. Is it possible that hauing but one soule, & hart, I should bestow any of the affection they are capable of, on any thing but *thee*? O fart be this from me. Nothing that could happen to my soule would so afflict, and discomfort me, as to see it adhered to any created thing, or to it very-selfe, willingly, to the impediment of my being wholy possessed by *thee*. Make me that *thou* would'st haue me, that I may as *thou*

exactest, prayse *thee*. This shall be m
study, my care, and all my endeauo
to sing in my hart songs of *Loue* to *th*
who art only desired and sought aft
by me; In *thy* prayse I am only happ
in which my *ioy*, I will exullt with
that *loue thee*. For what can be a com
fort to me, while I liue seperated fro
thee, but only to remember, that m
God, who is more myne, then I am m
owne, is absolutely and infinitly hap
py? O lett this *thy loue* wholy trans
forme me into it selfe, that I may be
come insensible to all created thing
whatsoeuer; Lett me be wholy posses
sed by *thee*, *who* by so many titles I acti
claime to me. Can I say, or think tha
any thing is worthy of *loue* but *thee*? O
no; but if I had then thowsand hart
all were to little to bestow vpon thee
Shall I any more be so miserable, a
by louing, hauing, adhering to, o
desiring any created thing, to become
estranged from *thee*, in *whom* I haue
placed all my hope, *loue*, and desire
I haue indeed chosen *thee* for my only
loue; light, hope, comfort, refuge,

light, and whatsoeuer ells can be
fired, or imagined, but it was not of
selfe; but *thy* mercy and goodnes
forced me, euen whither I would
no, by sending me the meanes to
know how to serue *thee*, and withall
ining me grace of loathing all wh-
was not to be a helpe to me. O
ese *thy* mercies when I recount be-
e *thee*; euen depriueth me of my
ry senses, to see *thee* to haue been so
ood, & mercifull to her, who as it is
ade plaine to me by *thee*, hath offen-
d, and been more vngratefull to *thee*
en any I did either see, or heare off.
all not I therefor humble my soule
fore *thee*, and at the feet of all for the
of *thee*, who hath been thus tender
her good, who of all *thine* is the last,
d least, and most contemptible; the
hich being so apparent to me, I will
more and more humble my self
y desiring to be despised by all, for
honour, and glory. Thus, my *Lord*,
ust, and ashes presumeth to speake
o *thee*: and sitting alone I read what
rite of *thee*, and calling to minde

what thou hast done for me. I rejoyce in the multitude of *thy* mercy. For nothing can heere be found in what heere I write for my comfort, heere banished from *him, whom* till I may enioy as *he* is in *himselfe*, nothing will rest in; for nothing can satiat me. Yet as I say, it alaieth my griefe for having offended *thee*, and of being thus remote from my beginning (to which most ardently I long to returne as pure, as I was created by *thee*) This my speaking in all my misery to *Thee*. None therefore can wonder at me. For as one who desireth the presence of her beloued, and expecteth when it shall be, can take no comfort till she see whom she so much desireth. In the meane while spending her tyme, sometymes with thinking that this ioy to her will shortly be, and sometymes being wearied with long expectation, she employeth her self in something which may a little recreate her hart, while thus with her it must be; and aboue all it is a pleasure to her to heare of him, which she cannot

see. Thus, O *Lord*, it passeth euen that *loue*, which will, and deserueth passe; which none deserueth but And there is no comparison able expresse the *loue* which is betweene a thfull soule, and *thee*. For the more *loue thee*, the more pure and quiet commeth the soule by this thy heanly charity. Whereas, alas! it farenth otherwise with vs when we loue thing out of *thee*, & which is an imdiment to *thy loue*; which misery fore *thee*, in the bitternes of my sou-I bemoane; because *thou* hauing ma-our soule so capable of thy diuine and so able to haue relation in to *thee*, it is an ingratitude able to lonish me, that we should cast away *loue* vpon that which is so litle able satisfy our soule, and whereof there as litle certainty as there is of the d, yea euen in a moment we loo-the fauour, and opinion of one, vpon om we haue bestowed much tyme winning it. O folly, which be hen-forth farre from me! Lere that infi-t extent, and desirable freedom of

my will, powre it selfe out wholy vpo
thee; that at last I may become per
fectly vnited to *thy* diuine *Maiesty*. O
how litle worth (when I am with *thee*)
is the desiring of the prayse, applause
and commendation of men, who ar
now of one mind, and now of another
nothing being permanent vnder the
sunn. Verily when in *thy light* I se
this *truth*, it seemeth to me to be a
intolerable burthen to be esteemed
and praised by men, whose fauour of
ten maketh vs incurre *thy* displeasure
at least my frailty causeth it so to me
Helpe me therefor, and make me by
all to become truly humble, and plea
sing to *thee* who be adored thrce and
one for all eternity, to *thy* infinit
glory. *Amen.*

THE THIRD CONFESSION.

O *That I were able* to winne the
harts of the whole world to *thee*
which seeing I am not able to doe, let
me be no lett at least to any soules o

ing thee. All *loue* and prayses is due
nto *thee*, and all paine, reproach,
onfusion, and shame vnto me, which
ant I may beare without offending
ee, and then a thousande times well-
ome be any of them, which may in-
rease my *loue* to *thee*. O let me forsak
ll for *thee*, which *thou* willest vs to do,
we may find *thee*! What is this *thou*
iest (tell me *thy* poore seruant) *leaue*
? Haue I any thing to leaue, which is
ot more burthensome to keepe, then
s paine to leaue. If I seeke my selfe,
hat do I labour for, but my owne
aine? If I forsake my selfe for *thee*,
ehold a most sweet *peace* is found by
e. Thus there for are *thy* Lawes: The
more perfectly we performe them, the
more delightfull is thy yoke. They we-
re made by *thee* out of *thy loue* to vs; and
if we *loue*, they will be most easy, and
pleasant to vs. For indeed where *thou*
biddest vs leaue and forsake all, that
we may find *rest* in our soules, thou
speakest to vs, as being sensuall. For
when we leaue our freinds, riches, ho-
nours, pleasures, yea and euen (which

is most of all, our very selues, w
haue we left, or forsaken? Some th
indeed, as it seemes to vs, these thi
are, when through blindnes, and ig
rance, we esteeme them as bene
and comforts; but doing it vpon
word, we find we haue left nothing,
find *thee who* art all things. We ha
left our friends, who are inciuent
leaue vs, when we stand in most ne
of them. We haue left honour, whi
being had proueth nothing ells bu
meere burthen to vs. And to m
nothing is there to be left, which if
did but *loue* our owne *peace* and
without all further respect, we wou
choose as the very best what *thou* d
exact. For vertue is amiable in it
and those that had but a very shew
it, as to what it is indeed, euen amo
the Heathes were honoured for G
Who therefor would not follow
my *God*, in *whom* alone is to be fou
true good? *Thou* teachest the mil
and humble, *thy* wayes, and *thou* re
willingly in a peacefull hart. What
bring true *peace* to our soule, but

? Giue this Loue therefor to me,
o wisheth and desireth only, that
all I may be true to thee.

THE FOVRTH CONFESSION.

O My Lord and my God, to whom
I dust and ashes am not worthy
speak: Yet heare me my Lord re-
unting heere before thee thy owne
ords spoaken by thy seruant in thy
me, who art truth it selfe. Venite filij audite me, timorem Domini docebo vos. Pro- linguam tuam à malo, & labia tua ne ant dolum. Diuerte à malo, & fac m; inquire pacem, & persequere eam. e o Sonns Heare mee I will teach you the e of our Lord. Forbid thy tongue from euil, thy lips that they speake not guile, turne euil and do good, seeke peace, & pre- ue it. Heere thou biddest me as thy ild come to thee, and thou wilt teach thy feare, as that thou art my Lord. ere thou biddest me refraine my ton- from guile, and my lippes that y speack not guile, and also hate

Psal. 33. 12.

Psal. 33. 14.

euill, and do good, inquire af
peace and follow *it*, these last words
deed comprehending all. But of wh
shall I inquire *peace* my *Lord*, & my G
of whom I say, shall I inquire to le
it? Truely of *thy selfe*, *who* in teachi
me the way of *peace*, canst giue me g
ce to follow *it*. Of *thee* therefor I de
re to learn, *whose* words are wor
Speak to my hart; speak so that I m
heare, and follow *it*; Giue me the H
mility which knoweth no guile; G
me the *Loue* that accompanieth it. *L*
thou knowest that there was neuer m
re necessity of begging in this kind
helpe; because humble *Loue* is now
the world allmost vnknown, yea en
of them who should teach *it* the re
the wisedome of *thy truth* is set a si
and that which is the wisedome of t
world beareth sway ouer all; out
which it groweth, that euen Humil
ty, Obedience, and Charity (the mo
noble vertues that are, or can be) a
exacted and practised euen by way
humaine policy, which maketh so lit
vnion in the world be tweene them
whose

those whole study ought to be, how
by might *love*, and draw most forci-
ly all the harts, and soules in the
orld to the pure *love* of *thee*. O *Lord*
ow farr haue our sinns cast vs from
ee! Inlighten my soule, O *Lord*, I
mbly beseech *thee*, while heere, to
y greif, I do in the bitternes of my
oule, rehearse these things befor
ee, *whom* I (most contemptible, and
nworthy) find in all so willing to
ear, and help me. If we would *love*,
e should aboundantly partake of
ee. For nothing is held by *thee* too
reate for them, who alone aboue all
reatures, and comforts seek the pure
ve of *thee*. Out of this true *love* bet-
ween a soul and *thee*, there ariseth
ch a knowledg in the soul, that it
theth all that is an impediment to
r further proceeding in the *Love* of
ee. O *Loue*, *Lowe*, euen by naming
ve, my soul looseth it self in
ee! Nothing can satiat my soul my
ord as it is well known to *thee*, but
be swallowed vp in *thee* for all *eter-*
ity. No knowledg which heer we

can haue of *thee*, can satisfy my
seeking, and longing without ceas
after *thee*. By *faith* we are certain
thee, and by *loue* we in some sort e
perience in our soules *thy* greatn
and goodnes, *thy* beawty, and swee
nes, which more confirmeth vs in
hope of *thee*. O what knowledg is
be compared to that which is taug
the *humble* by *thee*, which tendeth
only to *thy* making her vnderstan
her owne *nothing*, and meer depe
dance of *thee*. *Thy* words, (as
deare *S. Augustin* sayth, speaking
his wonted maner to *thee*) do
smile vpon those y^ neither seek,
desire any thing but *thee*. What
thou deny to such, as thus *loue thee*? Ve
rily *thou* seemest so enamoured
them, as if *thou* were forgetefull
the infinites of *thy* Maiesty. T
more they become *humble*, t
more they are regarded by *thee*, a
the more (in *thy* light) do they pe
ceaue their vnworthines to be
aduanced to *loue thee*, which the mo
short it is of that which in will

desir by more, and more *humility* to become before *thee*, the more they endeauour to become gratefull to *thy* infinit mercy. O who can expresse the ioy that an humble soule takes in being despised for *thee*! Verily nothing doth she esteeme so great a burthen, as to be fauoured, honoured, esteemed, or applauded by men, whose opinion she feareth may deceaue her through her great frailty! O how little is the opinion of men to be esteemed, seeing they are so fickle, inconstant, and easily deceaued! but *thy* iudgments, my *Lord God*, are true, and iustified in themselues, be *thou* my witnes, and defender, who canst not be deceaued; and then lett all the world censure me as they please; a good conscience is better then a thousand witnesses; giue me this then, and I shall easily passe through all things! Speak, my *Lord*, *peace* to my hart, that I may attend to *thee* alone my only *beloued*. Shall I after all *thy* benefits desir any thing beside *thee*? O no, my *God*; farr, farr,

farr be this misery from me, after my soul hath been thus vrged by *thee* to sigh, long, and thirst without ceasing after being vnited with *thee*.

THE FIFT CONFESSION.

TELL me, my *Lord*, I beseech *thee*, what can my soul pretend if it seek any thing with *thee*, which is an impediment to my truly loving *thee*? What can I, I say, pretend seeing no *peace*, or comfort can be found, but only in *thee*? What do we when wee desire comfort of *thee*, but deprive our selues of a most happy liberty, which they enioy who desire nothing for tyme or eternity; but (without all regard of themselues) to be perfectly conformable to *thee*. If we would liue without all intention, or wish: but of enioying *thee* (which cannot be done, but by a truly *humble* and faithfull soule) the diuell could not ouercome vs by any *wile*. We should easily retain true

face with our selues, with all the world, and aboue all with *thee*. For when we adhere to any created thing we become a slaue to our Passion, and are in eminent danger of sinne. No way is plaine, secure, and easy, and without perill of all errour, but one, that the soul seek nothing but her *Creator*; This is the way, *in Esay.* which a foole cannot erre; this is the 35. 8. way without questions, in which a soul without all impediment adhereth to *thee*, the fountain of all true wisedome who willingly illuminateth our needy soules, if we will but giue *thee* our *hart*, and soul to *thy self*; *thou* considerest not our former sinnes, after *thou* hast once blotted them out, but dost vpon them (who haue had the maners of beastes in times past) most bountifully, and aboundantly bestow and refresh them with the sweet dew of thy grace, which hauing tasted in their soul, it maketh them loath all that is lesse then *Thee*, neither can they take any content, but in hearing *thy* name, speaking to

thee, and *longing* after *thee*, after *thou* hast wounded their soul with *thy* Diuine *Charity*. O lett me sitt alone silent to all the world, and it to me, that I may learn the song of *Loue*, and praise of *thee*, which is so infinitly due to *thee* from me! This song none can sing but those that truly *loue thee*, and whose only consolation is to be without all comfort as often, and as much as it shall please *thee*. Nothing as *thou* knowst, do I putt any ioy, or comfort in, but in sighing after *thee*, as art not heer (as *thou* art) to be by us seen. O teach me those vertues, which draw a soul so out of her self into *thee*, that she becometh insensible to all things but *thee*; these vertues are true *Humility* which knoweth not how to exallt it self, perfect *Subiection* to *thee*, and *Discretion* which can only be taught by *thy Maiesty*, and yet is so necessary, that no vertue hath more vertue in it, then partaketh of true *Discretion*. For without that, we insteed of true vertue practise absurd follies! O my *Lord*, aboue all things

but me seeke thy glorie, who be prai-
sed by all creatures for all eternity.
Amen.

THE SIXT CONFESSION.

IS it any wonder, my *Lord God* that in all my doubts, temptations, paines, and in this continuall warr-fare which I find vpon earth, and in my greif of being seperated by sinnes dayly vnwillingly committed, and liuing in flesh and bloud from thee my only *beloued* and my most *infinit good*, I recurre to *thee* for succour, & help? What shall I do; if I should not in all things speak vnto *thee*, consult with *thee*, and haue relation to *thee*? what would becom of me, whose frailty, and weaknes is aboue all that can be imagined, much lesse expressed by me; but by recurring to *thee* I find, and gett *light*, and a certain sweet, and heauenly repast towards the sustaining of all the miseries this bannishment of ours is subiect vnto.

Alas, thou knowst I haue placed all my *peace* and hope in *thee*; All I desire is, that I may *loue thee*, and become totally subiect to *thee*; Do with me whatsoeuer *thou* pleasest. For I desire no more power to choose any thing any more, then if I had neuer been; only *thy-self* I long for and desire to possesse, and obtaine; yet in what maner, & measure as *thou* didst from all eternity will, and ordaine. For in this desire, my soul, hart, and will haue no limitts, nor can they sufficiently extend themselues to their fill, saue only by *louing* and praising thee by *thy self* (which is my refuge) all power in my self I feeling vtterly to faile. Certainly only by *loueing*, knowing, and enioying *thee* can my soul become *truly* happy: bring me to this I beseech *thee*, seeing that *thou* vouchsafest such a desire to her who is *thy* poorest, sinnfullest and most contemptible creature: neither is there any creature, nor can there be, of so little desert, but that they deserue

what *thou* dost to and for my soule farr, farr, farr befor me; All the Glory therefor be giuen to *thee*. For nothing but confusion is due vnto me; which grant I may beare patiently when through *thy* iust iudgment it falleth vpon me.

THE VII. CONFESSION.

I *Haue inquired* of others about all those things which I thought appertained, or might be a help to me for the better seruice of *thee*; But no stability could I find in any Instructions till I was referred to *thee*, *who* art | that *one thing which is only necessary*. Few are the Instructions which to a good *will* were necessary, if we were referred to *thee*, as our principall, and only *Maister*, and *Director*, *who* can indeed neuer erre, and is allways present, and both teaches vs what Obedience, and *Humility* is, and giueth *grace* allso to perform them, which none can do but *thy*

selfe. O how happy are they who truly adore *thee* in *truth*, and *Spirit*: For these in *thy light* shall see *light*, and in *thy* strength are able to passe through all difficulties, how great soeuer. These adhering faithfully to *thee*, sustaine their Crosses so cheerfully, as if in their suffering they beheld *thee* for whom they suffer, with their corporall eyes. And they desyring no knowledg of *thee* but what they haue by *faith* (which is only secure, and void of all perill of errour) *Thou* wonderfully confirmest them in the *light* of that which is in it selfe so secure. What comfort can a soul take in any created thing, who hath placed her ioy in *thee* alone? No Angell can satisfy her, or make her greate the lesser, while she is bannished from her *God*, who is her *Glory*, and her *Crowne*. Yet one thing she hath to be some comfort to her while thus it stands with her, which none can take from her; and that is the hauing of relation vpon all occurrents to *thee* immediatly in her soul, in such

manner that nothing can interpose it selfe betweene *thee*, and her. She indeed highly esteemeth all that *thou* hast made; euery thing as it is deriued by partaking of *thy* grace: More in perfection of which degree, are Angells and the Soules of men, and she preferreth the latter (that are yet in this world) before herself in all things; but yet as in comparison of *thee*, they are to her, as if they were meere *nothing*, as for resting or placing her felicity in them. For well she knoweth that if there were no soul yet created, nor euer to be, but only her own soul, and that were (as all soules are) capable of *thee*, she should by possessing *thee* alone, and without them be infinitly happy; for thus it is; for nothing can satiat a reasonable soul, but only *thou*; And hauing of *thee*, who art indeed *all*, *nothing* could be said to be wanting to her. Thus my *God* it stands with me; for which all glory and praise be giuen to *thee* eternally. For if it had not stood thus with

our soules, that our happynes had only depended on *thee*, some defect there would haue beene, that might haue been an impediment betweene a soul and *thee*. O that some who liue wholy to *thee* and experience the infinit desire *thou* hast to impart *thy selfe* to all reasonable soules, would come out of their solitud, & their liuing wholy for the good of themselues, & declare the way of *Loue* to hungry, and euen starued soules! O how many would then be as tractable *Lambes*, who now rebell as stiffe-necked soules! Verily *thou* knowest that before I mett with such a *seruant* of *thine* my hart seemed to me and also to others, to be growne (liuing yet in Religion) more hard as to any good, then euer was a stone; but hearing *thy* law made by him so easy, & plaine, it was great ioy to my soul, and little did it seeme to suffer all the paine, and misery in the world, so I might please and serue *thee* my only *beloued*. I had indeed inquired about *thee* of many before, and those such

Fa. Acer.

were most likely to haue known; they all agreed in points necessary to saluation, neither should I haue erred as I did, if I had followed them; but what was the meane, and way to a perfect *Vnion* with *thee* in my soule, I could not at all hear, or learn. For they had (as some of them humbly profest) been for twenty yeares imployed in hearing Confessions; and in studies, thereby endeauouring to *thy* great honour to work the saluation of straying soules, which was a happy course for them, so y^t they had little experience in directing *contemplatiue* soules; But as one of them profest, who was our cheife Superior, if we had not found one of our owne Order, who could in this haue giuen satisfaction to our soules, he would haue sought ouer all the world most willingly to haue found, and procured one for vs; for which Humility, and Charity of his, I beseech *thee* my *Lord God* to reward him as beseemeth *thy* infinit *Goodnes*. And grant that we, who haue, or shall find

V. R. F. Rudesind Barlo.

benefit by these most happy Instru-
ctions, may be as faithfull to *thee*, a
it is possible for soules loaden with
flesh, and bloud; and lett our harts
study nothing ells but how to *love*
thee; and by perfect subiection let
our soules liue quietly vnder whom-
soeuer is sett ouer vs by *thee*. For in
vain do we pretend to obey *thee*, if
we be not pliable to those that are
set ouer vs by *thy* Diuine Maiesty.
For those who truly endeauour to
please *thee* would obey a worm, if it
could commaund in the name, and
power of *thee*. For so much is an
action pleasing to *thee*, as it is done
in that maner it is exacted of vs by
thee; which good will, and pleasure of
thine we cannot learn but by conuer-
sing with *thee*, which if we do, and
liue withall as well as our frailty will
permit, wholy to *thee*, and seek our
own abiection, it will easily appeare
to vs how, and which way in all things
we shall behaue our selues to become
truly obedient to *thee*. For ei-
ther by the Rule, custome, or order

of the howse, or by the speciall ordinance of the Superior *God* sheweth vs what to do, they being infallible declarations of *his will*, and the most certain of all; Or ells for things for which they referre vs to *thee*, as for the maner of our Prayer, and such like things, *thou* teacheſt an humble soul what therein to do, and when to ask of others, and when to seek the solutions from *thee*; But indeed as I haue confeſſed to *thee* before, speaking ordinarily, few are the queſtions that occurre in the way yt is of humble Reſignation; Only *thou* requireſt, that how cleerly, or ſecurely ſoeuer a ſoul walk, she be ready in all that is required of her by Superiors, to giue them a faithfull accompt, and to amend and correct whatſoeuer they iudge amiſſe; This leſſon they learn who in all haue relation to *thee*, and *thou* giueſt them grace to obey in all for *thee*, if we diſpoſe our ſoules to hear, and follow *thee*. For *thou* giueſt one grace to one, and another to an other, and ſome

may do that with profit, which woul
to another be a mayn preiudic
Thou giuest wisedom to all *thy* litt
ones, but not to all in one manc
but to a Superior in one kind, and t
a subiect in another. In all therefo
if we will truly obey, we ought t
obserue ourselues; what doth hin
der, and what doth help towards th
obtaining of *thy* diuine *Loue*, fo
which all things are and haue bee
ordained by *thy* diuine *Goodnes*; and
yet to do this as we ought, passeth so
between *thee*, and vs: that none can
discern it by vs, vnlesse perhaps they
hold the *same course*. For this pro
ceeding doth not make a soul sin
gular in her actions, and cariadge
(for singularity is a vice which thou
extreamly hatest) but rather make
one exceedingly *loue* the common
obediences, and externall exercises,
all of them putting ones soul in
mind of her duty towards *thee* in all
things; and so hast thou ordained,
and disposed the orders of this hou
se, that they are a sufficient book

teach vs our duty, and do shew vs
when to Praise *thee*, and when to cea
from actually doing it; When to
speak, and when to be silent; and for
my part following them as well as I
can, quietly, and out of Obedience
to *thee*, I find them all most necessa-
ry and proper to aduance a soul in
the true *Loue of thee*, and particularly
the Diuine Office is such a heauenly
thing, that in it we find whatsoeuer
we can desire. For sometimes in it
we addresse vs to *thee* for help, and
pardon for our sinnes, and some-ti-
mes *thou* speakest to vs, so that it pear-
ceth, and woundeth with desire of
thee, the very bottome of our soules,
and sometimes *thou* teachest a soul
to vnderstand more in it of the know-
ledg of *thee*, and of themselues, then
men could haue been by all the tea-
ching in the world, shewed to a soul
in fiue hundred yeares; and as I haue
often allready said *thy* words are
works; and therefor happy are the
humble, and peacefull of hart; for
these find such free accesse to *thee*,

that *thou* becommest indeed *all in all and above all* to them, while they see nothing but *thee*; and no perill is there to them in their way, as long as they retain true *Humility* in their soules. For who can hurt a soul, or deceaue her, while she adheres faithfully to *thee*: but if she presume any thing of herself, what perill and danger she is subiect vnto, and she apt to fall into, none can conceaue, much lesse expresse. And to this effect of shewing a soul how to walk securely, writeth thy great seruant the Author of the following of Christ in his 21. Chapter of his third book, whose words with great ioy I read, and before *thee* speaking to, I will heere bring them in, beseeching *thee* to instruct me in the true practise of them. For they containe the way in which a foole cannot erre, and without the practise of this, our soules lye open to all the snares of the Diuell: thine, and our enemy.

No instruction did she so much regard, & frequently reflect on, or more value, and

olue in her mind, nor more delighted in
en this that followeth, being meerly of
r own finding, and obseruing in the said
; which she was familiar in; and no
ruaile, considering the excellency, and
cessity of it for the purpose which she hath
ntioned, being the securing of one in a
piritual course, thus therefor doth he say
peaking to her soule.

Super omnia, & in omnibus requiescas
ima mea in Domino semper: quia ipse est
nctorum æterna requies. Da mihi dul-
ssime & amantissime Iesu, in Te super
nem Salutem & Pulchritudinem, super
nem Gloriam & honorem, super omnem
entiam & Dignitatẽ, super omnem Scie-
am & Subtilitatem, super omnes Diuitias
Artes, super omnem Latitiã & Exul-
ationem, super omnem famam & Laudem,
per omnem Suauitatem & Consolationẽ,
per omnem Spem & Promissionem, super
nne Meritum & Desiderium, super om-
s dona & munera, quæ potes dare &
fundere, super omne Gaudium & iubi-
ationem, quam potest mens capere &
entire: Denique super Angelos & Ar-
hangelos: super omnem Exercitum Cœli,

& super omnia visibilia, & invisibilia, & super omne quod Tu Deus meus non es. Quia Tu Domine Deus meus, super omnia optimus es; Tu solus Altissimus, Tu solus Potentissimus, Tu solus Sufficientissimus & Plenissimus, Tu solus Suavissimus & Solatiosissimus, Tu solus Pulcherrimus & Amantissimus: Tu solus Nobilissimus & Glorioſissimus super omnia, in quo cuncta bona simul perfecte sunt, & semper fuerunt, & erunt. Atque ideo minus est & insufficiens, quicquid preter Teipsum mihi donas, aut de teipso revelas vel promittis, Te non viso, nec plene adepto. Quoniam quidem non potest cor meum veraciter requiescere, nec totaliter contentari, nisi in Te requiescat, & omnia dona, omnemque Creaturam transcendat.

Aboue all things, & in all things my soule thou shalt euer rest in God, for heere is the eternall rest of the Saints. Grant Mee most sweet, and louing Iesus to Rest in Thee aboue all Creatures: aboue all Health, and Beauty, aboue all Glory, and Honour; aboue all Ioure, and Dignity: aboue all Knowledge, and Subtility; aboue all riches, and Arts; Aboue all ioy, and

Gladneſſe; aboue all fame, and Praiſe; aboue all ſweetneſſe, and Comfort; aboue all Hope; and Promiſe, aboue all merritt, and Deſyre; aboue all Guifts, and preſents that Thou canſt giue, and impart; aboue all ioy, and Iubilee that the Mind can receiue, & feele: laſtly aboue Angells, and Archangells, aboue all the heauenly Hoſt, aboue all things viſible, and inuiſible; and aboue All that Thou art not my God.

For Thou my Lord God art good aboue all goods, Thou alone moſt high; Thou alone moſt powrefull; Thou alone moſt full, and ſufficient; Thou alone moſt ſweet, and comfortable; thou alone moſt beautifull, and louing, Thou alone moſt noble, and Glorious aboue all Things, in whom all goods together are moſt perfectly, haue beene, and euer ſhall be. And therefore it is too little, and not ſufficient whatſoeuer Thou beſtowest on Mee beſides thy ſelfe, or reuealeſt of thy ſelfe, or promiſeſt, whilſt Thou art not ſeene, nor fully obtayned. For ſurely my Hart cannot reſt, nor be fully contented vnleſſe itt reſt in Thee, and tranſceud all guifts, and Creatures whatſoeuer.

All things, desires, and loues are vaine
But only that which tends
To God *alone our cheifest good,*
And all things ells transcends.
My soul therefor by this sweet Loue
shall day, and night aspire,
And rest in God *(all things aboue)*
My Loue, *and lifes desire.*
And while I liue, Ile neuer cease
To languish for his Loue,
Breathing, and sighing after him,
Till he my life remoue.
For since I am not where I loue,
How can I comfort find,
But only in the song of Loue
By Loue *to me assign'd?*
loue
And where so ere this word is mine
It yeilds a siluer sound;
But if that word I misse in it
Me thinks I want my ground.
Nothing so simple can be penn'd
If it but treat of Loue,
But that it serueth in some sort
My sadnes to remoue.
And shall my soul by sensleſſe loue,
Which yet is neuer true,
Bestow more loue where it is lost,

Then where 't is only due?
No my God, but rather lest
Such folly be to me
I meanes to vrge my sinnefull soul
To Loue more fermently:
And hencefoth lest me draw no breath,
But to aspire by Loue
To thee my God, and all my good
By whom I liue and moue.
No Stagge in chace so thirsty is,
Or greedy of swete Spring,
As is my soul of thee my God
While I heere sighing sing.
My soul where is thy Loue, and Lord,
Since him thou canst not find?
Deheere vp hart, be comforted,
For he is in thy mind:
To him relation thou maist haue,
As often as thou goes
Into the closett of thy hart,
Thy griefes for to disclose.
As silly Lambes from rauening Woolues
For help to Sheapheards fly,
So shall my soul in euery cale
For help, and councell hye,
To thee my God by humble Prayer,
In hope, and confidence,

That thou my Lord will succour me,
And be my soules defence.
And seeing that my God is rich
How can I say, I'm poore?
And hee more myne, then I myne owne:
What can I wish for, I more?
And in his Maiesty, and power,
Much more I will reioice.
Then if of all in heauen, and earth
I had commaund, and choice.
My God one thing alone thou know'st
I feare and apprehend,
Which is my Lord for to displease,
Whose mercies haue no end.
From all that doth displease thyne eyes
Be pleas'd to sett me free.
For nothing ells in heauen, or earth,
Do I desire but thee.
And lett me rather death embrace,
Then thee my God offend,
Or in my hart to giue thy place
To any other freind.
Nothing would greiue my soul so much,
As in me to perceaue
Any affection in the world
That thine would me bereaue.
I know thou must possesse alone,

Or

Or els we are not thine,
In such good plight as we should be,
If light to vs did shine,
As thou desirest it should do
By grace our soules within;
For which are all the helps we haue
Intended, and haue been
Imparted, and bestowed by thee,
That we might liue alone
To thee who satiat'st pure soules
With ioyes that are vnknown.
And wo to them a thousand times,
Who interest haue in any,
Or haue deuided harts to thee,
After thy gifts so many.
For thou hast purchased our loue
At too too deare a rate,
To haue a partner in our hart,
Which iustly thou dost hate.
O this thy wrong makes Angells blush
O make it farre from me
Since that I am both body and soul
All conseerate to thee!
And I also will greiue with them,
To see thee haue such wrong
From soules selected by thy self
To sing with them the song

Of Loue, and praise to thee, O God,
And euen in this place
To Contemplate thee, as we may,
O sweet and happy grace!
If we would dy vnto our selues
And all things ells but thee,
It would be naturall to our soules
For to ascend, and be
Vnited to our Center deare,
To which our soules would hy,
Being as proper them to vs,
As fire to vpwards fly.
O lett vs therefor loue my God,
For Loue pertaines to him,
And lett our soules seek nothing ells,
But in this Loue to swimme,
Till we absorpt by his sweet Loue
Return from whom we came,
Where we shall melt into that Loue,
Which ioyeth me to name.
And neuer can I it too much Speak of, or
it desire,
Since that my God, who's Loue it selfe,
Doth only Loue require.
Come therefor all, and lett vs loue
And with a pure affect,
Regard our God in all we do,

And he *will vs protect.*
that all things vpon the earth,
Re-ecchoed with thy *praise*
thy everlasting glorious God,
The Ancient of dayes:
And it I wish with all my soul
Incessantly to sing;
But seeing this I cannot do,
My sighes to heauen shall ring;
Yea if I writ out all the sea,
Yet could I not expresse
The ioy, and comfort I do feele
In what thou *dost possesse.*
No gifts, or grace, nor comforts heere
How great so ere they be,
Can satiat my longing soul,
While I possesse not thee.
For thou *art all my harts desire,*
Yea all that I do craue,
In earth, or heauen now, and euer
Thou *art all that I would haue.*
And I do wish with all my soul,
That to thee *I could pray,*
With all my hart, and all my strength
Ten thowsand times a day.
Let peoples, tribes, and tongues confesse
Vnto thy Maiesty;

And lett vs neuer cease to sing
Sanctus, Sanctus *to* thee.

These are his words my *Lord God*, which whosoeuer practiseth, shall find a *Spirituall internall* life so easy, sweet, secure, and void of all questions, that they will walk (euen in this bannishment, where our life is tearmed, and that most iustly, *a continuall warrefare*) with aheauenly *peace*, and security. For to that soul who proposeth nothing to herself but *thy selfe* alone, aboue all gifts, and creatures, what can interpose it selfe for to harm her, while she remaineth thus confident, and humble between *thy Maiesty*, and her soul. Certainly so subiect doth such an one liue to *thee*, and to all others in that manner, as shall be exacted by *thee*, that there can nothing carry her away, while thus it stands with her, to any errour of vanity; and her *loue* is so founded in true Charity, and practised with such *Humility*, and so in her very soul, that nothing can in-

Iob. 7. 1.

interrupt her conuersation with *thee*; Besides in a soul who walketh vpon this secure ground of only seeking *thee*, and only resting in *thee*, such a diuine *light* doth shine, that she iudgeth according to the iustice of *thy Diuine will*, and not according to sense, or custome, which in these blind days takes place allmost in all things of *true reason*; and this for want of hauing recourse to *thee*, my *Lord*, who art the only true *light*; and of this defect it proceeds, that the diuine ways of *Loue* are now held so perillous, and insecure, in which my *God* thou hast an infinit wrong, seeing that we were made only to *Loue*, and attend to the praise of *thee*, our *Lord*. It is true, those who will pretend to lead a Spirituall life, and yet seek not in all to deny themselues, but desire this gift, or this grace, this fauour, or that comfort, lett them pretend for their excuse in it whatsoeuer they please, do often times miserably deceiue, not only themselues, but also many others, and bring an internal

life wholy into a scorne, and con-
tempt to the preiudice of their owne
soules, and also of many others.
But I wish that those that do this
simply by being for a Spirituall life
vnapt, might giue themselues
that which by Superiors should be
found most fitting for them, and not
be a cause that *thy* sweet mercy, and
goodnes should haue such wrong
that other soules who were fit should
be hindred from hauing relation
thee, by which their soules would be
turned wholy into *Love*, by a vehe-
ment desire, and longing after *thee*
that *one thing* that is only *necessary*, and
from this *house*.

(. To witt of the Benedictine Nunns
, Cambray. The same she meanes for Pa
, issued thence, and where her natural Si
, ster of the same Spirit Gouernes at presen
I beseech *thee* for thy own sake, keep
this misery, which of all other is the
greatest that I can comprehend or
imagin.

THE EIGTH CONFESSION.

BLESSED *is that Simplicity* (ſaith my foremencioned Author in his fourth book of the Following of Chriſt) that forſaketh the difficullt way of many queſtions. Thoſe are his words in his ſaid diuine Booke, where he proueth the way of *Loue* to be ſo eaſy, and ſecure, as I haue before ſignified. O how happy are they who follow *thee* in *Humility*, and *Simplicity* of *hart*! for theſe haue few doubts which are the cauſe of queſtions. The more a ſoul is void of doubts, the more capable is she (ſpeaking ordinarily) of theſe ſecret wayes of the *Diuine Loue*. For commonly her way muſt be to reſign herſelf to *thy* will. What roome is there left then for queſtions? Yet when it is *thy will*, that in a reall doubt she ask, *thou* teacheſt her how to proceed in it, that it may be a help to her ſoul, and no hindrance, which ſel-

dome happens when without *thy* leaue, and sending she presumeth to endanger herself to be intangled by falling out of one doubt, and question into fiue hundred others. Lett it be with my soul, *O Lord*, as it is said of Anna the Mother of *thy* Prophet Samuel, that she turned her countenance no more towards *seuerall waies*. For hauing been taught, and instructed by *thy* sweet mercy, that *One thing* is to me only necessary, lett me not loose my selfe by following, or trying those seuerall waies of which she speaketh. I haue as thou knowst, my *God*, had sufficient triall of them, to the great misery, and difficulty of my poore soul for that time; lett me now sing, and that from the bottom of my soul, that it is *good* for me *to adhere to my God*, *besides whom what is to me in heauen, or what desire I on earth*? Only *thy selfe* my *Lord* is desired by me, and only *thou* canst comfort and satisfy me. It becometh me to become wholy subiect to *thee*, so that for time, and eternity, *thou*

Kings 1.19.

Psal. 72.28

Psal. 72.25.

maist dispose of me as it pleases *thee*, which with my whole soul I beseech *thee* to do, and then I shall be as happy as I desire to be. *Thou* knowst that since I was taught what it was to *loue thee*, I neuer durst wish, or desire any thing. For it appeareth plaine to me, that my blindnes, and ignorance is so great, that euen in the desire of that which in it self is good, I may be extreamly deceiued. Only *thy self* knoweth what is most to *thy* honour, and best for me; and therefor whatsoeuer *thou* dost, shall be best welcome to me. I desire no liberty to choose any thing besides *thee*, because it suffiseth me if thou wilt become *all in all*, and *aboue all* to me; which desire I know is pleasing to *thee*, and therefor I beseech *thee* inlardg my hart, and soulin this longing, and sighing after *thee* my only beloued. Lett my hart be free to *thee*. For none deserues any part therein besids *thee*. O how great a greif would it be to me, if any created thing should be an impediment

to my being wholy *thine*: Verily if I should find, that my will were false to *thee* by desiring any thing but *thee*, nothing in heauen, or earth could comfort me, while thus it stood between my hart, and *thee*. Giue me therefor grace to be faithfull to *thee*, who hath shewed such an infinit mercy towards me, as to lett me know of the way of *Loue*, whereby all Crosses become tolerable to me. Neuer shall I be satisfied with blessing *thee*, and thanking *thee* for this thy Mercy. All, that loue *thee*, praise *thee* for me, who am not worthy to name *thee*. Verily if I be now vngratfull to *thee*, it is pitty *thy* earth should beare me. Yet *thou* knowst my extreame frailty, and therefor in all haue mercy on me, and in the end saue me who put all my hope in *thee*. What shall I render for this *thy* infinit benefit bestowed on me? Verily if I should be despised by all the world, as I iustly deserue to be, and should haue, and feele the paines of all that euer haue suffered for *thee*, and should be shut

vp in a place which were only big inough to containe me, and were (as vnworthy of them, as indeed I beleiue, and acknowledg my selfe to be) debarred of the Sacraments, by which such *grace* to soules, is so aboūdantly imparted by *thee*, and were held for a reprobate by all that are most esteemed, and respected by me, yet this were little to endure in requitall of this benefit which I haue heere recounted before *thee*, and which I read with so much ioy, that it is a solace to me in those difficulties which are only known to *thee*, and which would, if I were not exceedingly holpen by *thee*, quite ouerwhelme me for as it is well known to *thee*, they do oftentimes make all my strength decay so that I seem to be left without so much as is sufficient to go euen about the house; But when I haue been thus dealt with by *thee*, I haue been withall enabled more feruently to praise *thee*; And *thy* intention by it was apparant to me. For by it *thou* didst so abate

pride that was most strong in me, that all I could haue done, or deuised, or all other creatures with me, could not so much in many yeares haue humbled me, and haue bread such a contempt in my soul of resting, or taking delight in any thing which was lesse then *thee*. Thus, my *God*, thou dealest with me, who, as I haue often said, am not worthy to name *thy Maiesty*; and I see, if we will but giue our selues wholy to the seeking after *thee*, and dispose our selues to suffer whatsoeuer it shall please *thee*, we shall not need to take care for any thing, but how to please, and praise *thee*. For *thou* willt prouide Crosses such, and so much as will be sufficient to make vs becom that, *thou* wouldst haue vs to be; and in those of *thy* sending there is no danger, if we will endeauour to be faithfull to *thee*, and in them call often vpon *thee*. But when we place such perfection in suffering, that we think we do nothing vnlesse we be in matters of suffring, and are as it were loath to loo-

ſe time (as we think we do) by being without occaſion of ſuffering, we oftentimes faile in thoſe Croſſes which we in ſuch an *humor* do lay vpon our ſelues or thruſt our ſelues into without *thy* leaue, and diſable vs from vndergoing, and ſuffering thoſe which then, or afterwards are by *thee* thought to be fitter for vs; and we ſeeing our ſelues to faile in theſe of our own vndertaking, which we made our ſelues ſure to be able to ſtand vnto, grow to be deiected, yea ſometimes euen ſo farr as to miſtruſt all the courſe we had held before. For we remembring we endured greater matters before, (being of *Gods* ſending, and through *his grace*) preſumed now allſo of that ſtrength which then we had, which was not, as we conceiued, ours, but our *Lords*, who rewardeth no works but *his* owne. If we will therefor in all liue ſecure, lett vs deſire *nothing*, no not euen to haue matter of ſuffering, ſaue ſo farr, as it ſhall be *his* pleaſure. For certainly to ſuffer for *him* is ſo great an ho-

nour, that one may iustly esteem her-
selfe vnworthy thereof; and yet it is a
thing so necessary to aduance vs in
the way of *Loue*, that we need not
doubt but *God* will prouide it when
he sees it fitt; and when he doth send
it, come it which way it will, it will
be no impediment to a faithfull soul-
le; but her only way, in this as well as
all other things, for to liue secure, is,
to be as a *little child* by humble Res-
gnation, and lett *God* do with vs in
all what *he will*. For only by this
meanes we can liue in *Peace*, & auoid
the snares of selfe loue, and the di-
uell. For a soul that is apt to esteem
greatly of a little suffering, and think-
keth when she hath in it a slight occa-
sion, that it layeth open the way to
great matters between *God*, and her
soul, *God* vseth to lead her by an-
other way, till she see, and acknow-
ledge her errour; and many times
she falleth into sinn, and imperfe-
ction by her greedines to aduance
her soul by vntimely suffering,
which at last maketh her cry out to

thee; O Lord; how great is my blindnes, and frailty? help me therefor my *God* in all theſe miſeries, which heere thy ſinnefull ſeruant ſpeaketh of as a guilty perſon to *thee*; *Great*, great is my folly, and frailty, and therefor for help, and ſtrength I fly vnto *thee*; ſpare my ſoul ſinning before *thee*, and lett me now begin to *loue* only *thee*; help me in all, my *Lord for vaine is the help of man.* I will therefor confide in *thee* my *God*, my mercy, *who* be Adored, Praiſed, and Exalted, for tyme and eternity. Amen.

Pſal. 59. 13.

THE NINTH CONFESSION.

LEX Domini immaculata conuertens animas; teſtimonium Domini fidele ſapientiam præſtans paruulis; Iuſtitiæ Domini rectæ lætificantes corda; præceptum Domini lucidum illuminans oculos. The Law of our Lord is immaculate, correcting ſoules, the Teſtimony of our Lord is faithfull, giuing Wiſedome to little Ones. The

Pſal. 18. 8. 9.

Iuſtices of our Lord be right, making hart ioyfull: the precept of our Lord lightſome illuminating the eyes. Theſe my God are the words of thy Royall Prophet, which are (as it followeth in the ſame Pſalme) *to be deſired aboue gold, and rich pretious ſtones;* yea they *are more ſweet* to a louing ſoul *then the honny, or the honny combe.* Lett this Law of *thine* conuert my ſoul, that it may become *one* of *thy little ones*, to whom the *grace* of *true* Wiſedome is often promiſed by *thee.* Lett *thy Iuſtice* make my hart ioyfull. For in the performance thereof is true *Peace* only to be found. They that liue according to this *thy Iuſtice*, do enioy ſuch a *diuine* tranquillity, that it cannot be expreſſed by any pen whatſoeuer. None can walk in this path of *true Iuſtice* (in perfection) but the *humble.* Thoſe find out in *thy light* what is *thy beſt will, and pleaſure* in all things as farr as humane flesh will admitt, and perform *thy iuſt will*, as well as human frailty will reach. When we do perform any thing by this iuſt rule of *thy holy*

will, we find an admirable effect thereof in our soul. This is that which by performing in all things we become truly subiect to *thee*, and haue the merit of *Obedience*, which maketh all our actions so noble before *thee*; and of which vertue of *Obedience* how much, or how little our actions partake, so much, and no more do they deserue *reward*. Worthyly may *Obedience* be preferred before Sacrifice. For it is that which gouerneth heauen, and earth, and which only deserueth reward in *thy* sight. Happy are they who walk this way. For they haue a tast euen of the ioyes of heauen. For as they there obey *thy will*, so these *thy* humble soules do also endeauour to do the same. This *Obedience* to *thee*, maketh the Angells as well content with their degree of Glory, as to be of the Seraphins, who are yet in a farr higher degree in *thy* Kingdome. This maketh the Saints content with theirs; this maketh soules on earth who aspire to *thee* with all their harts, to limit their

desires with *thy good will*, *and pleas*
and by this meanes they desire nei-
ther life, nor death; but in it con-
forme themselues to *thy* most in
will; this maketh them desyre di
grace, nor Glory neither pain
nor health, neither Crosses, no
comforts. This *Obedience* to *thee*, and
to Superiors for *thee*, made some sou
les pleasing to *thee* by liuing in the
wildernes, and others by liuing in
Community, some by liuing to the
profit of their neighbour, and other
by liuing, and attending only to *thee*
in their soules, some by liuing in
high, and eminent degree, and hav-
ing commaund ouer many others,
and some by being esteemed abiect,
and the very scumme of the world:
and these if they had of their own
choice, and election chosen the con-
trary state, would neuer haue arri-
ued to *true Sanctity*; Some also by
many paines, & Crosses come to *thee*,
& some only by an internall affectio
to *thee*, hauing that in affection wh
ich others suffer in act, they also are
respected by *thee*; By which it appea-

es how great a subiection is exacted by *thee* of those who desire to become vnited to *thee*, and neuer can we prosper in a *Spirituall life* vnlesse we hearken to *thee*, and obserue euen in the least things, what *thou* wouldst haue vs do, and go that way *thou* wouldst haue vs in all things whatsoeuer. For we may be sure *thou* wilt lead vs by the way of *Abnegation* which is the way of the *Crosse* which if we will walk with *humility*, and *simplicity*, we shall with security arriue at the port of eternall Glory, and enioy *thee* our only *beloued* in that degree *thou* hadst ordained for vs from all eternity, liue we long, or dy we soone. For only in *thee* can we be happy, and by thy *meere grace* can we deserue to enioy *thee*. What we ouercome is so done in *thy strength* that the glory is wholy due to *thee* alone; and this I find dayly, seeing that when I presume of my own strength, though it be in a thing which I haue often ouercome, and many times farr greater it seemes to me, yet I faile

in that, euen often to the offend[ing] *thee* my *Lord* in an extraordinary m[an]ner. From this errour therefor[e] *God* hereafter deliuer *thy* poore co[n]temptible seruant, that I may prai[se] *thee* who art my *only strength*, and h[ope] Lead me which way *thou* will[t], so[o] may blesse *thee* in all, and rest in *thee* aboue all. From *thee* the strong re[-]ceaue their strength, and in *thee* ha[u]ners that haue *nothing* of our own haue wherewith to supply all our want; *thou* flyest vp with them wh[o] by an ardent *loue* haue surmounted all created things, and are firmely vnited to *thee* in *Spirit*; and *thou* all[-]lendest *thy* sweet hand to *thy little*, and imperfect ones who are of a good will, to help them out of the mire and durt of passions, and inordinate affections; In this mercy my soul doth hope, and reioice, and I do in my pouerty congratulate the perfections of others, beseeching *thee* to make me partaker of their merits. And aboue all out of the aboundance of *thy* owne store, giue me where-

ith to retorn to *thee* for all the mer-
ies *thou* hast shewed to my sinnefull
oul. Lett me please *thee*, and praise
hee, and desire no more but that *thou*
o with me whatsoeuer *thou* knowst
most to *thy* honour. O that soules
ould conuert their hart wholy to
hee the most desirable beawty, to
hom if we compare all that is fair
hich *thou* hast made, they will seeme
o be without all beawty, and light!
O if by *humility* soules would dispo-
e themselues for the *Diuine Loue*,
hat a reformation would there
uickly be in the whole world?
When I remember how many soules
eperate themselues by sinfull sin-
ing from *thee*, it pearceth my very
oul, seeing they forsak *him*, who is
an *infinit good* and a most *amiable beaw-*
ty. Remember, O *Lord*, for *thy* own
sake our extreame frailty, and giue
grace that we may all conuert, and
return by *Loue* to *thy Diuine Maiesty*,
whose mercies are aboue all thy works; for
which Glory be euer to *thee* by all for
time, and eternity. *Amen*.

Psal. 144. 9.

Psal. 33. 6.

THE X. CONFESSION

ACCEDITE ad Deum, & illuminamini, & facies vestræ non confundentur. Come to Him, and be illuminated; and your faces shall not be confounded. These words in our diuine Office are spoken not only by him, who by *thy* owne testimony was a man according to *thy* owne hart, but proceeded from the *holy Ghost*, the *Spirit* of all *truth*, who speaketh by the Prophets and Apostles for the comfort, instruction, and illumination of such as are true members of our holy Mother the Church, how weak and contemptible soeuer they be; In the *beleif* of which *Church*, and in hope of *thy* mercies, which I haue always experienced to begreat towards me thy poore seruant, I fly to *thee* in all my doubts, and obscurities, which sinne, ignorance, and imperfection cause to my soul in her way towards *thee* her only desired *Belou-*

he, by whom *thou* speak this, had
cepted any, I should not haue da-
d to haue applyed it to my selfe;
ut as it is, I should do *thee* wrong,
fly from *thee*, when *thou* bidst me
nē, and be illuminated; Though my
nnes be great, yet *thy* mercies ex-
ced all the sinnes in the world; I
ill therefor come to *thee*, that *my*
e be not confounded; I will approach
thee the only *true light*, that my sou-
may *Loue thee*, being guided by
is thy light. In this *light* the glorious
Augustin walked in an extraordi-
ary maner, when he cried out with
most amorous hart; *Lord lett me know
e, and lett me know my-selfe*. These
o knowledges are inseparable
ompanions, and increase the one
y the other. For who can know *thee*
nless he know himself, vnless he
e taught by *thee*? Those that would
now some thing of *thee*, and would
e fauoured by *thee*, for any end but
o *loue thee*, and to learn to dispise
hemselues be in perill of a most
angerous ruine. For those that walk

the *true way* of the *Crosse*, desire
fauour but to be able without
comfort to be faithfull to *ther*
Lord God. Those that haue done
contrary (of which alas there ha
not been a few) are they which ha
brought a *Spirituall life* into such
contempt, that they shall haue in
maner all the world about their ea
to censure them who enter into
one obiecting, it will put one out
his wits, as they haue found by ex
perience in many that venture
vpon such a course; Others say; Th
se that affect singular waies of s
are in eminent perill of being de
ded by the diuell; Others preten
that those (poore soules) preten
such perfection, that they slight, an
contemne the courses of others, th
ough their Superiors, and better
which is an euident signe, that the
are for all their pretence in a gre
errour. Others obiect that they ab
stract their affections from all th
world, and indeed would seeme
be dead to all creatures, but that th
to be

they do, that they may the better loue themselues; and while they seek themselues in a *Spirituall* maner in the gifts, and graces of *God*, they say they are in more danger then those that liue in sinne, and wickednes. Others alleadg, that the quietnes they seeme to enioy in occurring accidents of difficulty, is either natural, or els becaus they pretending to lead forsooth a *Spirituall life* are bound in honour to endure them patiently, least otherwise they be prooued to their disgrace to be but in an imaginary course, which a *Spiritual life* in these dayes is generally held to be. Thus, and in infinit other maners, as it is known to *thee*, I haue in some sort experienced, euen from them, whom I could haue expected by the place they beare, to haue been hartned in my desyre of tending to *thee* to the vttermost ability of my soul; but well might they do it, seeing they were also in place, where they were bound to reform in me what was,

and is amis in my life, which I must confesse is very much, but yet I confide in *thy* help. But in fine the obiections against an internall life are so many, that much help is necessary for a soul that shall be able to hold, and go through with all obiections, and difficulties in that kind. For one saies; for want of this circumstance, all their life is in perill; and another saith, that the said circumstance may stand with a true *Spirituall life*; but yet that there is another matter, or circumstance which were necessary to be reformed in their course; and thus in their exceptions there be so many mindes, as men; and yet none of them can say, there is any sinne in that which they alleadg for such a mayn impediment, the fault being indeed only that it is not sutable to their apprehension, and experience in spiritual matters. Thus therefor it stands with soules that in these days would lead a *Spirituall life*; But those who place all their hope in *thee* my *God*, shall remain

ſtable as a rock, and in *thee* who art their ſtrength, and refuge they liue *peaceable*, and content, hauing the teſtimony of their conſcience to be their comfort amidſt all oppoſitions, and contradictions. But aboue all obiections which I haue heard, that goes neereſt my hart, is when I read, or hear, that it is perillous to walk the way of *Loue*, and that (as ſome would ſeeme to proue) no ſoul in any other courſe, or ſtate is in ſuch perill, as is a ſoul who giueth herſelf to this ſtudy; But lett them affirm that who will. For my part I will shutt my eares from harkning to ſuch men; becaus nothing is more plaine, more eaſy, more ſecure, more pleaſant then the *way of Loue*. For that *way* of *Loue* it cannot be called, if the ſoul ſeek in it any thing but *thee* alone, which theſe men would make it allmoſt impoſſible for one to do. But *thou* knowſt (my *God*) that in this *thou* haſt wrong. For it being *thy* own deſire that ſoules should *loue thee*, and *thou* hauing made them only for that

end that they might wholy attend, euen in this life, to the *Loue*, and Praise of *thee* alone; how can this way be dangerous, where the only endeauour of the soul is that *thy* will be in al fullfilled? who can doubt of *thy* assistance, and help therein, though we be able to do *nothing* of our selues? Verily it cannot be doubted any more then it can be feared, that *thou* willt cease to be *good* to *thy* creatures which *thou* hast redeemed with *thy* pretious bloud. Lett not soules therefor I beseech *thee* by any such frights be brought into fear of walking this *noble*, and *amiable way*; but lett vs sing in hope; *Dominus illuminatio mea, & salus mea, quem timebo? Si Deus pro nobis, quis contra nos. My Lord is my light, and my Saluation whom shall I feare? If God be with vs, what matter is it who is against vs.* Lett vs proceed *humbly*, till we be admitted to enioy *thee* the *God of Gods in Sion*, where *thy* praise shall be perfected in vs. These things therefor remembring, and resounting before *thee*, do strengthen

Psal. 26.1.

my soul, that it fall not from the stedfastnes, which is grounded, and founded vpon *thee*; To harten, and inconradg my soul by speaking, and writing thus to *thee*, was the cause why these things haue been written by me, which I read, when I cannot (for some indisposition in body or mind) otherwise think vpon *thee*; and when I am ouerwhelmed in any misery, it becometh most tolerable by hauing thus conference with *thee*, who neuer disdainest me; for which all *Glory* be giuen to *thee*, *who art my Lord, and my God blessed for all eternity. Amen Alleluia.*

THE XI. CONFESSION.

O *My Lord*, to *whom* I wil speak, and before *whom* my hart shall not be silent, while thus it stands with me, least the heauy weight of sinnes and my disordered passions do oppresse my soul, and seperate it from *thee*, the only *desire*, and *beloued* of my

hart. It behooueth me indeed to be silent, and that all created things be likwise silent to me, to the end I may hear the sweet whispering of *thy* voice, and attend in most quiet *repose* of soul to *thy Diuine Maiesty*, speaking to my hart. But this must be when my soul is drawn, and sweetly attracted by *thee* to attend to what it shall please *thee* to work in me. But now in these my sinnes which passions, and inordinat affections caus in me; My soul doth cry out in the bottom thereof, and call vpon *thee* who art my refuge, helper, and deliuerer in all these my afflictions, and miseries; and this my prayer is not reiected by *thee*, becaus *thou* art a bottome les Sea of mercy. O when shall my soul see all impediments remoued, that it may be vnited to *thee*, and retorn to *thee*, from *whom* it had her being, to this end, that it might by pure *Loue* become capable of enioying *thee* for all eternity! What are all things to me without *thee*? Verily *nothing* but a shadow, neither can any

of them, no nor all of them together ſatisfy, or comfort me. By *Louing*, Pleaſing, and Praiſing *thee*, as *thou* wouldſt haue me, shall I become *truly* content, and happy, and by no gifts, or graces, or fauours beſids, how great ſoeuer they be. Return, return my ſoul to *him* yᵗ only can ſatiat *thee*, and without *whom* all things, as thou feeſt, are moſt bitter and vnpleaſing to *thee*. Only by *Humility*, and *Obedience*, can this be accomplished in *thee*. Humble, deſpiſe, and ſubiect thy ſelf in all without exceptions, that *he* may take pitty on *thee*. Indeed, my *Lord*, I deſire thus to become for *thee*, For I may truly ſay; *I was brought to nothing, and I knew it not; and I am as a beaſt before thee;* and yet allſo I may ſay, yᵗ *I am allways with thee*, and *thou* with me by *thy* preuenting *mercy*. It is a poore way to think to become honourable by ſtanding vpon our points; and yet this is that which now is moſt in practiſe in theſe dayes. O how far is this from the practiſe of *thy* Saints,

Pſal. 72. 23.

Pſal. 72.

and seruants, who thought it their greatest honour to be despised, neglected, reuiled, and contemned by all this world, to the end they might become honourable in *thy* eyes, my Lord, who hath said, that *blessed are* Math. 5. 11. *we, when we are spoken ill of by men, and persecuted by them.* Giue me this *true humility*, I beseech *thee*, which maketh soules capable of receauing this *thy* blessing promised to the *humble*, and those which serue *thee* for *Loue*, whose ioy *thou thy self* art, and who follow *thee* by the way of the *Crosse*, which seemeth indeed contemptible in their eyes who do not discern, nor discouer the hidden treasure that lyeth in the *confusion* receaued, and embraced with the armes of *Loue* by a faithfull soul, who seeketh *nothing* but to imitate her beloued, who died the ignominious death of the *Crosse* to purchace her *loue*, and to make her of an enemy, to become an intimate, and inward friend of this our heauenly Bridegroome. This pouerty, and contempt

I say, which *thy* little ones do vndergo in this life, (my *Lord God*) seemeth to the louers of this world, to be an intolerable burthen; but those that truly walk this way of *Humility*, do find that in it lyeth the greatest comfort, and sweetnes that can be found, and enioyed in this world. For *thou* beareſt *thy-ſelf* the burthen of the *humble*, and what toucheth them toucheth the apple of *thyne* eye. Nothing doſt *thou* think to deare for them, seeing all *thy* gifts, graces, fauours, and comforts, which *thy* goodnes imparteth to them, they vſe only to *thy* praiſe, and to the abaſing of themſelues vnder the feet of all *thy* creatures, as moſt vnworthy of this *thy* mercy, of all of them. O what power hath an *humble* ſoul with *thee*, while she becometh totally ſubiect to *thee*, euen as if no power of willing, or chooſing were giuen her by *thee*, which while she doth, well it goes with her before *thee*, and great is the *liberty* of ſuch an one, while she only deſireth, and ſeeketh *thee*. For

in doing so, we do become capable in an extraordinary maner of enioying *thee*, who though *thou* art not to be seene in this life as *thou* art, yet an *humble soul* is not ignorant of *thee*. For her *faith* is wonderfully cleered, and great is the knowledg of a soul, which by *loue* obtaineth the heauenly *wise-dome* of *thee*, which *thou hast hidden from the wise, and prudent of the world, and reuealed it to thy little ones*, who sigh, and long without ceasing to become vnited to *thy Diuine Maiesty*, that *thy* Praise may be perfected in them to *thy* eternall Glory. O how frequently, and confidently do these soules fly vnto *thee*; and how often are they euen amazed to see *thy* infinit sweetnes, and most amiable beawty; Nothing is so present to them, as is this their *Lord God*; yea my *God*, such a knowledg of *thee* doth *Loue* caus in an humble soul, that it maketh her for a tyme neither to see, feele, yea nor to think of any thing besides *thee*; but this in this vale of teares is not of long continuance,

Math. 11. 25.

and hath many interruptions by reason of the strife between our *spirit* and our three enemies, the world, the flesh, and the diuel; but yet thy *grace* is in all occasions neere to our soul, and nothing shall blemish the purity thereof, if we humbly adhere vnto *thee*, and wholy mistrust our own forces (as we well may) and be confident in *thee*, who art so mercifull, and pittifull to those who presume not to haue any strength but *thee*. This *humble loue* is able to go through all difficulties, and to bear all burthens, and to sustain all paines and disgraces; becaus it seeketh only *thee* for her wittnes, *who* art her glory, her honour, and her crown, most neer, and deare to her, yea euen more present then she is to herself, and more hers then she is her own; and consequently being wholy forgetfull of herself, she only seeketh, and intendeth *thy* praise and glory, my *Lord God*, the *peace* of her hart, and the comfort of her soul. It seemeth to a soul at first that by deny-

ing, forsaking, neglecting, and despising herself she shall vndergo a most grieuous Martyrdom; but by approaching to *thee* my *God*, and conuersing with *thee* in a most *louing*, and tender maner, and beseeching *thy* assistance in all her streightnesses, and necessities, she findeth this way of *Abnegation* sweet aboue all the delights of the world. For by rectifying our will, and conforming it in all to thyne, we walk an easy way, and find a tast of the ioy, which they feele who are in heauen vnited to *thee* for all eternity, with whom lett vs praise *thee* for euer and euer. *Amen*, *Amen*, I beseech *thee*.

THE XII. CONFESSION.

Cant. 8. 7. *Si dederit homo omnem substantiam domus sue pro Dilectione, quasi nihil despiciet eam.* *If any Man shall giue all the substance of his house for Loue, as if it were nothing He shall dispise it.* O my

Lord, and my *God*, to *whom* only all *Loue* is due! Behold I desire with all my hart to giue all for this *thy Loue*. But alas what hath thy poore seruant to giue *thee*? Verily nothing that may deserue this *thy Loue*, as a requitall, it being aboue all I am, or can suffer, or do. What can I giue *thee*, seeing I haue nothing but what I haue receaued of *thee*? If I giue *thee* my body, and soul, what is that in comparison of what I owe vnto *thee*? them indeed I haue consecrated to *thee*, but as due to *thee* by right, not as before appertaining to me, vnlesse I would vsurp that which I was to restore to *thee*. What then shall I giue *thee* for this *thy loue* so much desired, and sighed after by me? If I reflect vpon my selfe, I haue nothing to giue *thee*: But shall I in this my extreame pouerty, and *nothing*, despair of gaining, and obtaining this most desirable *Loue* of *thee*, which reioyceth my soule euen to name, and speak of *thee*? No, No, I will not feare to obtain it of *thee*. For if that which I

haue, and am, be (as indeed it is) short of deseruing this fauour from *thee* (which is of being indeed one of those who seek, desire, and *loue* only *thyselfe*, and all others meerly for *thee*) yet I will giue *thy-self* to *thee*, *who* art all my ioy, and the only desire, and treasure of my hart; By *thy-self* I will praise *thee*, and in *thee* I will hope to be transformed into that *loue* which shall be swallowed vp in *thee* for all eternity. Only to *loue thee* was my soul created; and only by being turned wholy into *loue* can my soul be truly happy. What can my soul desire out of *thee*, seeing *thou* art only *Good*, and the most incomprehensible *beawty*, *which* the Angells are neuer satisfyed with beholding, being infinitly delighted while they are wholy turned into the pure *loue*, and Praise of *thee*. We heer in this vale of teares do sigh with teares in our eyes, longing to enioy *thee*, and to be freed from the occasions of offending *thy* sweet Mercy. We (I say) sigh, and make our moane to *thee*

while it is dayly ſaid to our ſoul, *where is thy God?* Yea, euen I ſay ſo, ſpeaking to *thee*, where art thou my *Lord*, and when ſhall I without all mean be vnited to *thee*, that my loue may be intierly beſtowed vpon *thee*, and nothing but *thy ſelfe* liue, and raign in me, that without ceaſing I might Praiſe, and Adore *thee*, the moſt glorious, and *amiable Maieſty*, to *whom* all knees ought to bow; and proſtrate ought to acknowledg our meere dependance of *thee*. O how plaine doſt *thou* ſometimes shew it me, that I am *nothing*, and leſſe then *nothing*, while I ſtand before *thee*, neither can any thing be by iuſtice due to me, otherwais then by *thy* meere mercy if I ſhould neuer, ſo faithfully ſerue, and praiſe *thee*! For what can they challenge of *thee*, who were not able ſo much as to moue, or be without *thee*, much leſſe do any good, or ſuffer any thing purely for the *loue* of *thee*. Giue me therefor, that I may haue to giue vnto *thee*, ſeeing by my ſelfe I am not able according to my

desire to *loue*, and praise *thee*; by *thy-self* without ceasing I will praise, and *loue thee*, and in *thy* mercy, and grace shall my soul hope to become truly pleasing to *thee*; heere I will by *faith* adhere to *thee*, and by *loue* my soul shall both day, and night aspire vnto *thee*, till at last by the merits of *thy* death, & Passion, *death shall be swallowed vp in victory*. In the meane time lett the *loue* of true *Charity* instruct me, which is more strong then *death*, that I may faithfully serue *thee*, though it be not yet admitted me to enioy *thee*. Lett me rest in *nothing* but *thee*, and lett *thy* name be my defence, and comfort, which to hear, and behold, doth aboue all earthly things delight, and refresh me amidst the stormes of temptations which daily assault me. O my *God*; indeed *thou* art that vnchangeable *light*, which I euer come to consult with in all my afflictions, and necessities; and behold (to my vnspeakeable comfort, and strength) I heare *thee* giuing answers, by *saying this*, and *commanding*

1. Cor. 15. 55.

that, and this I do by reſorting to *thee* often! This is that which delighteth me, and I fly as ſpeedily to this pleaſure as I iuſtly may from all the actions which are impoſed vpon me euen by neceſſity it ſelf; and it exceedingly reioiceth me to ſitt down and ſigh after *thee*, and by ſpeaking, and writing to, and of *thee*, to become at leaſt for that ſhort time forgettful of all things beſids *thee*. This is that which maketh the grieuous burthen of flesh, and bloud tolerable to me: in which liuing my ſoul by ſin cometh often (to my grief aboue all other miſeries) wounded to *thee*, crauing and beſeeching, for *thy* own ſake that I may neuer faile to beg, and find mercy of *thee*, *whom* to offend is the only miſery that can in this life befal me, and no pain, or difficulty is feared by me, ſaue ſo farr as it may (conſidering my extreame frailty) be a meanes to make me offend *thee*. O *Lord* do not reiect me, though I haue neuer done any good, and am ſo farr from truly

louing thee! I will now take the admi
giuen me, to fly, be silent, and qui
and I will howerly come to learn the
song of Loue, and Praise of thee, teach
me to know my self, and to know
thee. I desir that wisdome which des-
piseth all for loue of thee, and only
yt knowledg do I wish for, that secure-
ly guideth a soul towards thee, and
into thee. Those that loue thee, and
seek only to please thee, are those
which haue a sight in part, of what
in heauen we shall enioy cleerely for
all eternity. O what knowledge doth
a truly louing soul obtain of thee, and
how much is her faith confirmed in
the greatnes, beawty, and infinitnes
of thy Maiesty! but alas they are
drawn down by the weight of their
corruptible flesh, and sometimes e-
uen forgett what they haue with the
eyes of their soul seen, and learnt of
thee; and sometimes foolishly think
they are something, till they feele
the effect of this their misery, and
offend thee through their pride, and
forgettfullnes of their own nothing,

and of the greatnes of *thy Maieſty*, which pride aboue all things deliuer me from, I beſeech *thee*, becaus it makes ſoules ſo odious before *thy ſelf* and all that *loue thee*. Lett me giue all Glory to *thee*, *who* without any deſert of myne, haſt thus ſweetly with *Grace* preuented me, for which be *thou* euer by all Praiſed, and Adored. *Amen*.

THE XIII. CONFESSION.

O *Lord*, *whoſe Power*, *Maieſty*, *and* Wiſedome haue no end, haue mercy on me ſinner, and giue me leaue to ſpeak vnto *thee* my *God*, and aske *thee*, whither men are pleaſing to *thee*, becaus they abound with human knowledg. And behold *thou* affirmeſt; *no*; but vnhappy are they who can pearce into all things, if they be ignorant of *thee*. Lett me therefor *loue*, and then I ſhall not be ignorant of that *knowledg* which maketh ſoules ſo pleaſing in

thyne eyes, to wit, *knowledge* of *thee* and my self. O *Loue* which inlightnest soules, and inflamest harts with chast *loue*, flow into my soul: This *loue* is honourable *wisedome*, and though the enioyers thereof be accounted fooles by the wise of this world, yet thou hast another opinion of them; and their humble soules find much fauour in *thy* pure eyes, my *God*! With this *Loue* did those abound, of whom S. Paul speaketh, *Hebr.* 11. that they *went vp, and down in goats skinnes, needy, despised, hidden in dennes, and caues, of whom the world was not worthy*; yet some of *thy* Saints became very honourable, and glorious euen in the eyes of the world, the which was forced to acknowledge *thee* great in, and by them; and there was no resisting of *thy wisedome* speaking by them, amongst which of these thy seruants was the great *S. Augustin* Doctor, and *light* of *thy* Church, a most ardent *louer* of *thee* my *God*. Hee in those books of his that I haue seene, turneth his speaches so to *thy*

Maieſty, that his words thereby become ſweeter then ordinary; and while he declareth his own miſery, he giueth to vnderſtand to vs *thy* moſt aboundant *mercy*, that all that deſire to *loue thee* my *God*! may (being inuited by him) praiſe *thee* with him, and for the fauour shewed by *thee* to him. O that all to whom *thou* offreſt the fauour of beſtowing on them *thy* diuine *Loue*, (if they would after ſinning by true Humility diſpoſe themſelues for it) would become (by *his* example) gratefull to *thee*, and *loue thee* as *thou* wouldſt by them be *beloued*! O how ſoon doſt *thou* by *thy* Grace wipe out the ſinnes of ſuch, who now deteſting their former il liues do ſtriue by humble *loue* to become grateſull to *thee* for *thy* preuenting Mercy? O *Lord*, my *God*, though *thou* haſt forgiuen me much, yet I am farr from *louing thee* much; Thoſe who now enioy *thee*, y^t^ haue heertofor beene ſinners as I, be they Interceſſors to *thee* for me, and be *thou* euer praiſed for *thy* infinit mercy by all

thy Maiesties creatures for euer a
euer; *Amen.*

THE XIV. CONFESSION

O *Lord my God*, who sweetly di
posest all things, giue *thy* poo
re contemptible creature leaue t
speake vnto *thee*, *who* art the only de
sire of my soul, and my hope fro
my youth, and entierly *beloued* of m
hart; To *thee* I will speak, and write
not as to one a far of; but to stirr v
my soul to *Loue thee* alone, and t
draw occasions out of all things t
praise, and exalt *thee*, whose mercie
are aboue all *thy* works. To whom
should I make my moane in all m
miseries, but to *thy self who* art m
God, and All, and *who* art neerer t
me, then I am to my self? To whom
should I go to be instructed but t
the fountain of all *wisedome*? Behol
men change their mindes, and al
most euery man differeth in opinio
from another, in matters that are in-

fferent, and so great is my ignoran-
e, and blindnes naturally, that vn-
esse *thou* instruct me, I shall allwaies
auer, and neuer come to any true
ffection of knowledg. They stand at
oo great a hazard, who confide in
hemselues, and cast not their hope
holy vpon *thee*. All creatures are
nstable, and those that seeke not
ee aboue all creatures, but putt
heir trust more in men then in *thee*,
ill find no true *peace* in their soules.
O that I did truly *Loue*! for by *Loue*
nly my soul shall becom capable of
nderstanding *truth*. *Loue* is humble,
aceable, subiect to *thee* in all
hings. The soul that *loueth thee* is
ore conuersant in heauen then on
arth; and what heere she of neces-
y must admit of, serues to her ra-
her as a cessation then any consola-
ion. The soul that *Lones*, findeth
ccasion in all, and by all things to
raise *thee* my *God*, and to humble it
elf. Such are willingly subiect for
ee, and do see how odious it is to
ee, to see that subiects should con-

cemn, contradict, or withstand
power in Superiors, and make
imperfection a colour for our sinne
If it be right betweene our soules,
thee, we shall gladly obey *thee*, spe
ke *thou* or ordain *thou* by whom
pleasest. Teach me therefor to ob
for *thou* only canst instruct me
true *humble Obedience* is. If *thou*
not teach me, I may perhaps gi
to Cæsar what is *thyne*, and deny
giue Cæsar what is due to him by
will. Let me obey therefor for *th*
and in order to *thy will*, and with
internall regard of *thee*, *whose* due
all the *subiection*, and *loue* that can
giuen by my poor soul. Open
eyes of my soul that I may see
thou exactest in all things. Instru
me by whom, and in what maner
pleasest; So I may but know what
will, and pleasure is, it suffizeth
poore seruant. Giue me grace
obey *thee* my *God*, with all that
thee, for euer, *Amen*.

THE

THE XV. CONFESSION.

O *Lord my God*, what soul that truly *loues thee*, can complain what difficulties soeuer she endures, or how great a desolation soeuer obscures her soul, or how great paines soeuer she sustaines, seeing *thou*, *whom* she *loueth* more then her life, and self, art always the same, beholding with an amorous, and *louing* eye, the *louing* soul, afflicted by *thee*, or by *thy* permission, rather to try her fidelity, then to oppresse her with such a burthen that might separate her from her only *beloued*; for seeing nothing is dreaded by her but to be seperated from her *God*, she holding *humility*, and confidence, *thou*, O *Lord*, wilt neuer permit her to be ouercome. For *thou* makest the quarrel *thyne* own thus fought by vs, and the *victory* ours, though indeed gained by *thee*, not by our own selues. O how happy am I in *thy Power*, and

Glory? Verily, though I were to return to my own *nothing*, yet I could not account my self void of an infinit happines, seeing my *God*, *who* is more mine then I am my own, would remain, and be the same in all *Wisdome*, and *Maiesty*. This is the repose of my labour, and the crown of my glory, in which I will exult in my greatest calamities, and miseries. *O Loue* lett me liue in, and to *thee*, and dy to all created things whatsoeuer! *O Loue*, *Loue*, liue, raign, and wholy possesse my soul! Consider not, O my *God* so much what I am, and haue beene, as what I desire to be. *O Lord*, my *God*, and all my *Good*.

THE XVI. CONFESSION.

O *Lord my God*; Father of the poor, and true comforter of all afflicted soules, be mercifull to my desolate hart, and stirre it vp to perfect *loue* of *thee*, that I may sim-

ply seek *thee*, and sigh after *thee* my beloued absent, and not for the sorrow I feele at the present. Lett me long to embrace *thee* with the armes of my soul, and think it litle to endure any misery in body, or soul, to be at last admitted into the bosom of my *Loue*, *fairest*, *and choicest of thousands*. Lett all fall down, and adore my *God*, the glory of my hart. Lett the sound of his Praise be heard to sound, and resound ouer all the earth.

O when shall my soul, hauing transcended it self, and all created things, be firmely vnited to *thee*, the *beloued* of my hart, resting in *thee*, not in *thy* gifts or graces, and neither desiring, nor taking any satisfaction in any work, or exercise, whatsoeuer, but in all paines, temptations, contempts, desolations, pouerties, and miseries either of body, or mind, conforming my self to *thy* sweet *will* for time and eternity, *who* as iustly as euer *thou* didst any thing, mayst condemne my soul eternally to hell,

from which nothing but *thy* meere mercy were able to saue, and deliuer me; and day by day I should incurre this sentence, if *thou* didst not out of *thy* goodnes euer helpe, and protect me, *thy* sinfull seruant.

This only desire, this only I aske, that I may in all things praise *thee*, and that I may desire no comfort, but to be able without all comfort, humane, or diuine, to be true to *thee*, and not offend *thy* Maiesty.

THE XVII. CONFESSION.

To whom but to *thee*, my *Lord* should I fly in all temptations, and Crosses, whose armes are open to embrace, all repentant sinners, and whose hands are lifted vp to giue a *sweet benediction* to all miserie? If I either had, or desired to haue any *friend*, or comforter but *thee*, I could not with confidence fly into *thy bosome* for succour in this which is now fain on me. If euer *thou* hadst re-

ioyed any thing hoped in *thee*, I might feare: but as it is, I will sing in my affliction with teares in myne eyes to *thee*, and neuer leaue to hope in *thine* aboundant mercy.

Is it much that I serue *thee*, whom all creatures are bound to serue? and we are so happy in being subiect to *thee*, that no *liberty* is to be compared to the *happines* of depending of *thee*.

THE XVIII. CONFESSION.

WHEN *thou* are present, O my *God*, then my hart reioiceth, and in *peace* singeth *thy* praises; but when *thou* hidest *thy* beawtifull *face*, my soul becometh exceedingly obscured, and troubled; yea euen ouerwhelmed in darknes, and misery, in which case long remaining (which is most iustly permitted by *thee*, for my humiliation) what shall I do to lift vp my soul to *thee*, but as one sick with *loue* of her absent beloued? to speak with him it is impossible, the

distance of place is so great: but yet she may hear others who speak of *him*, which a little mitigateth her misery, though while *he* is absent all is irksome to her, becaus the delay afflicteth her hart. But yet, is she without all comfort? No; for she may write to, and of him; and if none will carry it to her *deare beloued*, it shall remain by her, that *he* may see at his return, how she languished for *loue*, and could take comfort in nothing that all creatures could offer, or propose to her soul, while she possessed not what she only *desired*; her life by *loue* being more with her *beloued*, then where she liued; for which caus, she heareth, and yet mindeth not what is said, vnles perhaps they treat, feelingly of her absent loue, and speak in his praise; She seeth, and yet cannot take comfort in what she beholdeth; She sleepeth, but her hart waketh; and in fine while she cannot enioy her *beloued*, nothing can satisfy her *vnquiet* hart. Thus my *God* euen sensual, and vn-

reasonable loue transporteth a reasonable soul; But if naturall loue be of that force, what doth that soul feel, whom *thou* hast wounded with *thy pure Loue*? And of what power is that *loue* that is seconded by *thee*, *who* art the fountain of all *true Loue*, and sweetnes? What shall I say of a soul y^t^ hath *tasted how sweet our Lord is*? Verily she yet liuing, dieth a thousand deaths, becaus she seeth herself so far from possessing *thee* my *God*, *whom* none can see, and liue; nor none enioy as *thou* art in *thy self*, till *thou* free her of the heauy, and sinful burthen of flesh, and bloud: And allthough *thou* dost admitt her longing, and sighing after *thee* alone, to, I know not what, nor can I expres, the vnspeakable ioy, and delights, which I say *thou* some times admitteſt her to; (therein not like to the louers in this world, who ostimes reiect where they are most beloued) yet out of *thy* care of her, *thou* suddainly turneſt away *thy* face, at which till she *loue thee* for *thy self*, she will

become troubled, and too too impatient in the delay which *thou* makeſt of returning to her again; the which if she bear with a reſigned mind, making *thy will* her law; aboue all the deſires of her hart, and ſitt ſolitary like the turtle doue, *thou* willt in good time aſſuredly return, and being abſent wilt be preſent to hear her prayers, and ſee her teares shed for the ſorrow she conceiueth to offend *thee* her deſired *beloued*, *whom* she would *loue* withall her hart, with all her ſoul, and all her ſtrength, and praiſe *thee* day, and night without ceaſing, as it beſeemes a ſoul languishing with *thy loue*.

THE XIX. CONFESSION.

REMEMBER, *O my God*, that *thou* madſt me for to *loue thee*. Why therefor doſt *thou* permit me to offend ſo ſweet a Goodnes? Although none do find *thee* in an extraordinary maner in the bottome of

their soules, but those that serue *thee* my *God* for *Loue*, and walk by the way of the *Crosse*, yet I do confidently affirm, that *thy* yoke, and burthen, *thy* Law, and *thy Crosse*, are not by far so heauy, greeuous, and burthensome, as be the painful wayes of sin, which seeme to be sweetned with some delights, but in the hart it proueth more bitter then gall; whereas *thy* yoke being born by a truly *louing* soul, is many times heauy when *thou* leauest her, thereby to shew her, how little she can do, or suffer of her self, and that she may glory in *thee*, and not in her own power, and humble herself, and not preferre herself before others; when I say *thou* pleasest to leaue her thus as it were forlorne, she feeleth indeed a great burthen, and nothing can comfort her, till *thou* her desired, and only *beloued* returne. For she hauing forsaken all for *thee*, and hauing tasted of thy sweetnes, saieth with the Prophet; *Turn away myne eyes that they see not vanity*; least like a dog she re- *Psal. 118.37*

turn to her vomit; and after hauing had a glimering of *thy light*, she, becaus she feared she should not be able to sustain *thy* chastisements and shou.ld forgett, and loose herself by these tribulations, and desirous that she might be happily enabled to enter the more fully into *thee*, and fearing (I say) her own frailty, she thus againe crieth out to *thee* by these other words of the Psalmist, saying;

Psa. 87. 2. *Domine Deus salutis meæ; in die clamaui & nocte coram te.* *O Lord God of my salvation, day, and night haue I cryed after Thee.* For who but *thy self* can comfort a soul that indeed neither seekes nor desires any thing but *thee* my *God*? O when shall I spend all my strength, and forces in singing *thy* Praises! Who would sett their harts vpon any thing but *thee*, seeing *thou* hast made all other things so hard to be obtained, that we might seeke only *thee*, for whom we were made, and whose *Loue* we may more easily obtaine then any thing els whatsoeuer? O lett me *Loue thee*, who only

for that end didst create me! We would haue that which is worth nothing, and many times greiue for the losse of that which would but cause vs perplexity, and trouble to haue; In the meane time neglecting that which *thou* so infinitly desirest to bestow vpon vs, to wit, *thy loue*, then which nothing is so good, or sweet, or that bringeth such *true peace* to the soul.

THE XX. CONFESSION.

WITHOVT paine, it is impossible (O my most *Amiable God*) to liue in *loue*. But if the difficulties which *thy* true friends, and seruants feele, were weighed with the miseries of those, who rather seek to please themselues, and others then *thee*: there would be found an infinit disparity. For *thy yoke is sweet, and thy burthen light* to the *simple*, and *humble*, and to those who serue *thee* for *loue*, and whose ioy *thou thy self* art, and

who nothing els but *thee*, my *God*, do seek for, in *time*, or *eternity*. These I say, are despised, contemned, afflicted, pained, tempted, troubled, and many times sit sorrowfull with a heauy hart, and sad countenance. But *thy will* being their law, and *thy* disposition their consolation, I may boldly affirme, that in all this they suffer nothing, in comparison of the fond louers of this world; becaus *thou* being euer more present to them then they to themselues, dost when *thou* seest *thy* time refresh their souls with the *light*, and comfort of *thy* grace; yea seeming to be euen prodigall of *thy* sweetnes, to such as abide faithfull to *thee* in their tribulations, and hope, confide, and glory in *thee*, and not in themselues, and who take occasion in all they see, heare, suffer, ouercome, to humble themselues vnder *thy* mighty hand, and blesse, and praise *thy* Iustice, and Mercy in all things whatsoeuer. Amongst which number admit me poor, and contemptible sinner, to

thy greater glory (for this *thy* Mercy), from all creatures, for euer and euer. *Amen.*

THE XXI. CONFESSION.

O *My Lord*, *and my God*, remoue al impediments betweene *thy* Goodnes, and my poor soul, that I may *loue thee*, *who* only deseruest all *loue*, and honour. Giue me an humble, and *peacefull* hart, that *thou* maist inhabit therein, as *thou* desireſt Suppres in me by *thy* sweet *Grace* the sin of pride which maketh me as yet so odious to *thy Diuine Maiesty*. O if we did but by true *Humility* abase our selues, what beames of *true light* would shine in the bottome of our souls! O what *amity* is there betweene *thy Diuine Maiesty*, and an humble soul! Nothing but *Humility* could haue drawn *thee* down to the earth; and only *Humility* can make vs capable of being drawn by *thee* vp to heauen. The truly *humble*

conuers familiarly with *thee*, and *thy* Saints; They presuming nothing of themselues can do all things in *thee* who strengthnest them. And *thou* art so chary, and tender of the humble, that what concerneth them, *thou* esteemest to concern *thy owne self*, and euen *thy* own hart; And they thinking they do *nothing*, do by *thee* do all things. Many vnknown to the world and of no esteem with it, shall before *thee* haue the honour, and merit in the next world, of that which now other men boast of, and attribute to themselues. For the *humble* liuing still in their own *nothing*, giue all glory to *thee*, by *whom* only all good is performed, in the mean while *thou* enriching them of *thy* meere Mercy with *thy* Merits. O happy exchange, *thine* for ours, durt for the most pure gold! What is all we can do? Verily nothing. Enrich me therefor poor beggar with some-what of *thyne*; At thy feet I lay whatsoeuer *thou* giuest; for hast giuen me: Giue, or take away as *thou* pleasest, so *thou* do not blot

out of the book of *life*. Open to me knocking at the door of *thy* Mercy. I haue been fiue and twenty yeares (this ſignifieth her age at the writing heerof, as that she was then fiue and twenty years olde) in my infirmity of moſt loathſome ſinnes; behold my miſery, and take pitty vpon me *Sonne of Dauid*! I defiled that ſoul that was made to *thy* owne Image, and liknes; haue compaſſion on her, who hath no other *friend*, or comforter, but *thy ſelf* the only deſired of my hart. For *thy* owne ſake be propitious to my ſin for it is much. Nothing that I haue done can I alleadg to *thee*, which hath deſerued any reward in thine eyes; Onely deſires, of which manie burn in hell, they being little without good works. Giue her to drink who withers away for want of *thee* the fountain of all *ſweetnes*. I will powre out my ſoul before *thee*, that at leaſt I may comfort my ſelf with relating to *thee* my ſinnes, and miſeries. Behold all my ennemies triumph ouer me, of

whom most easily in all temptations they get the victory. Fight for me, or els I know not what will become of me; giue me *true Humility* by which all things are easily ouercome, and all *thou* exactest, most perfectly accomplished by vs *thy Maiesties* poor creatures. Giue *thy self* to me, who hath *nothing* of her own to offer *thee*; and if *thou* giue me *thy self*, I am as rich as I desire to be; and if *thou* shouldst bestow vpon me all *thou* hast, or can create, it would be little to me, vnles I possessed *thee*. By *thy self* I Praise *thee*, *whose* name doth not be-seeme the mouth of a sinner. O let me *Loue*, or not liue? I giue my self to *thee*, *whome* alone I wish for, and desire with all the forces of my hart, and soul. O my *God*, how neere *thou* art to vs, ready to heare and receaue our prayers and petitions? Behold *thy sweet providence* sheweth it self in all things! O how long shall my *God* be thus forgotten by creatures! When wilt *thou* by *Loue*

be by all ſought after, as *thou* ought-
ſt to be by vs?

THE XXII. CONFESSION.

O *My Lord*, let all things praiſe *thee*! Let *thy iuſt will* be our law. Let ſubiects humbly obey in, and for *thee*. For inferiors contending, and withſtanding their Superiors in that *thou* wouldſt haue them obey in, is moſt odious in *thine* eyes, and nothing they can do will pleaſe *thee*, vnles they will heare *thy* voice as well by others, as from *thy ſelf*. For it is not ſo much the greatnes of the action that *thou* regardeſt, as the being don by vs in that maner *thou* wouldſt haue it don by vs, and in nothing can wee obey *thee* as wee ought to do, vnles wee firſt regard, and intend *thee* in that which by vs is accomplished; and a Superior reflecting on his owne authority, rather then on what in *thy* behalf he ought to exact; in that caſe or

cases, and rather on what by his power he can command, then on what according to *thy* pleasure were best to be done, rather gouerneth in his owne power then in *thine*, and the effect (vnles it be very streight and right betweene his subiects harts, and *thee*) will consequently be more human then *diuine*; and the Superiors while sensible of their honour abusing the power giuen by *thee*, doe yet loose what they would haue. For their subiects often looking vpon rather what is defectiue in the Superior, then vpon their owne duty, both of them faile in their duties to *thy* dishonour, *who* so sweetly hast disposed of all things, if we did not peruert *thine* order, with seeking, not *thee*, and *thine* honour, but our own, and our selues, from which misery blesse vs, I beseech *thee* for *thine* own sake, that *thou* maist be glorified both in the *Commaunders*, and the *Obeyers*.

THE XXIII. CONFESSION.

O *How happy* are those *thou* instructest in *thy Law*, and in whom it goeth streight between their soules and *thee*. For their only care is to please and praise *thee* in all things. These *humbly* obey for *thee*, and see how dangerous it is to resist *thy will* in any thing how little soeuer. But very much must we striue to *humble* our selues, if we desire to know, and stand vnto the things that are exacted of vs by *thee*. For nothing is able to inlighten our blindnes, but *thy* Grace shining in an *humble* soul. If we knew neuer so much and could do wonders, if we had neuer so great guifs of nature and grace, yet could we not thereby become pleasing to *thee*, vnles withall we were diligent in the exercise of *true Humility*. O giue me this *Guift*! For none of himsef is able to attain to it. My *God*, make

me truly *humble* that I may be wholy *thine*. Let me by *Love* adhere to *thee*, that all impediments may be remoued between my soul, and *thee*. Let all created things be to me as if they were not, as to their becoming any impediment between my poor soul, and *thy Godnes*, that so I may not be hindred by any thing from being vnited to *thee*. For thou *thou* maidst our souls, that by *thy Grace* we might return to *thee*, *whom* by sinne we had straied from, and that *humbly* seeking to *Love thee*, and vsing all things created only to this end, that we may at last find, and possesse *thee*, who only art able to satiate vs; and therefor miserable are we, when we seek any things beside *thee*, from which doing I beseech *thee* defend vs. *Amen.*

THE XXIV. CONFESSION.

NOn *in ſolo pane viuit homo, ſed in omni verbo quod procedit de ore Dei.* Math. 4. 4.

These are *thine own* wordes, my *Lord*, which I rehearſe before *thee* (to *whom* I powre out my hart and my ſoul) with vnſpeakable ioy, hoping that *thy* word ſhall be a *light* vnto my feete, *that* I may auoid the ginnes and ſnares, which the world, the fleſh, and the diuell doe lay to catch and intrap my ſinfull, and weak ſoul. *Thy* woords indeed are ſweet becauſe *thou* ſpeakeſt *Peace* to the hart, and giueſt by them ſtrength to the ſoul. It is well known to *thee* why I do thus dilate my ſelfe in ſpeaking and writing to *thee*, my *Lord* and my *God*, rehearſing to *thee*, to *whom* all things are manifeſt, the deſires, intentions, and afflictions, or comforts of my hart. For as *thou* well knowſt, if I ſhould not when I enioy ſome more *interior light* ſet

down in writing some things whi
I may peruse at other times th
are of obscurity, I should be apt
forget to praise *thee*, yea and eue
wither away with the grief an
anguish which by *thy* sweet permiss
on ouerwhelmeth my soul; be
blessed for all; *who* take away
beseech *thee*, or giue, as it best ple
seth *thee*, from thy poore seruan
only depriue me not of *thy Gra*
So I may *Loue thee*, I care not wh
happeneth to me. Let *thy will* b
done for time, and eternity. Ro
out of my soul that pride whi
maketh me so far from being th
thou wouldst haue mee to be. M
desire is great to Praise, *loue*, honou
and *truly* serue *thee*; but my power
so little, that none hath been le
faithfull to *thee*, then I; But whe
doth the liberality of *thy infinite me*
extend it self more willingly, th
where there is greatest pouerty an
misery? Though I be poor yet m
Lord is rich; though I be in al blin
nesse, as to the discerning of *tru*

whi yet my *Lord* is *light* it ſelfe. To *him* th herefore I will approach, that in apt is *light* I may ſee *light*. I will begge eue of *thee*, that I may become capable an of gloriyng in *thy* riches, and then miſ nothing ſhall be wanting to me, ſee- e th ng my *Lord* poſſeſſeth in *himſelfe* all way good things. Be *thou* my *Lord* what ple *thou* art, and I a miſerable ſinner ruan caſting mine eyes vpon the earth *Gra* doe cry to *thee* to bee mercifull to wh my ſinnes. I ſitting heere in the *ill* h hadowe of death, morne, and la- Ro ment, that I haue made no more whi haſt to conclude an euerlaſting g th eague and *peace* with my *Lord God*, M o *whom* now my ſoul doth af- nou pire day and night without ceaſing. wer o my *Lord* when I remember what deſ *thou* haſt done for me, I faint and whe faile to ſee how vngratefull for it *me* haue been and am to *thee*! What , the didſt *thou* meane to helpe me, and y an ecall me from my ſinnes, when I et m eaſt thought of *thee*? And not con- blin ent with that, *thou* didſt alſo by *R. F.* *trut* means of *a faithfull ſeruant* of thine, *Baker*

make my state which was so heauy
burthen to me through my fault
and ignorance, to become so de-
lightfull to me, that I may and de
truly acknowledg, that *thy yoke* o
Religion is sweet aboue all the de
lights, and pleasures of the world
and *thy burthen* so light, that crosses
paines, afflictions internal, and ex
ternall born, as *thy burthen* are mos
light and easie, and cause more *true*
peace to my hart, then I can expres
which be it said to *thy* honour: and
grant me to humble my self in al
that I may grow stil more and more
pleasing to *thee*, *who* art the only de-
sire of my hart, and comfort of my
soul. Let his instructions of whom
I speak to *thee*, according to his de-
sire still more and more inflame my
loue vnto *thee*. Be *thou all in all*, and
aboue all, vnto me. If *thou* teach not
thy soul to *loue*, in vain is the
endeauour of man speaking and
preaching to me. Let me heare
thee by him, and let me not so
harken to him without; that I grow
deaf

deaf to *thee who art within*. *Thy* words are works. Either speak by others for our good, or by *thy* self in the most *interior* of our soul. O happines, that there should be such a capacity in vs of hauing relation to *thee* in all things! Al things created may faile vs; but *thou who* only canst satiat our harts, canst neuer change or alter, but art stil the same, and *thy* yeares shall not faile. *Thou* teacheſt a soul true Humility and solid vertue. In *thee* nothing is neglected; *thou* art the *Maiester* of *Perfection*. *Thou* teacheſt the simple, *humble*, and *louing* soul *thy* wayes and giuest her hidden *Manna*, in the strength of which she may walk euen to the hous of her *God* where she shall praise *him* for euer and euer. *Qui ambulat simpliciter, ambulat confidenter; who walketh simply, walketh confidently*; if we *loue thee*, all will coperat to good, which graunt to *thy own Praise*. *Amen*.

THE XXV. CONFESSION.

Io.8.2 OMnis populus venit ad Ieſum, & ſedens docebat eos. *All the people came Ieſus, and hee ſitting taught them.* Can I heare and conſider theſe words written by *thy* beſt beloued Diſciple, and not euen melt into tears of ioy? If indeed any had been by *thee* my *Lord* reiected, I might haue feared, and that moſt iuſtly, remembring my paſt, and preſent ſinnes. But to put me out of feare, and doubt, thy holy Euangeliſt ſaith, *Omnis all.* To *thee* therefor I will fly, and of *thee* I will learn, how I may Pleaſe, Praiſe, and *loue thee*, and how by *true Humility*, I may dye to my ſelf and all created things: Hereby wholy to liue to *thee* my *all*, and onely *good*. *Thou* knowſt that my ſoul without ceaſing doth long after *thee*, and to ſee it-ſelf free from all that which is a hindrance to my perfectly *louing thee*. O *Loue* of my *Lord God*, how

forcible art *thou* in a pure soul? O who will giue *thee* to me, that my hart may be purged, and purified, thereby to becom a pleasing habitation for my *God*? O *Lord*, who art *Goodnes it self*; can there be found any ioy, comfort, or true content in any thing but *thee*? Can there I say? for as for me; far hath it been from *thee* to permit any thing but *thy* self to be sweet to mee. O all ye that think it a burthen to be obliged by your Profession to tend to great Perfection, and fear the punishment of our doing the contrary, raise vp your harts, and remember what it is that our *Lord* exacteth of you by this your *Profession!* and this as it may seeme at first a seuere exaction, so remember wel, and consider (I say) what it is, and your harts will rejoyce, that feare our *Lord*. It is, O it is, to *loue*, without bounds or measure; It is to leaue your self, that you may find *God*; It is to fly from the world that you may hear our *Lord* speaking *peace* to

your soul; It is to submit, and subiect your self wholy to *him whose will* none can resist, but as they are permitted by *him*; It is to be subiect to euery liuing creature for *him*, *who* submitted *himself* to the *death* of the *Cross*, that we might become capable of enioying *him*! This is that *he* exacteth of vs, who haue dedicated our souls wholy to *him*; This is that he requireth, which though at first it seeme a burthen to perform, yet that which seemeth so, is indeed quite otherwise, as we shal find in effect, if we perform that out of *loue*, which out of *his loue* to vs, *he* exacteth of vs. For what is sweeter then to *loue*? Yea and to *loue him*, *whom* the more we *loue* the more it becometh delightful to vs to *loue*; the more strict our obligation is to *him* the lighter is our burthen we haue to beare; For *he* doing all that *he* hath done for vs to bring vs into this state to oblige vs to *loue*, doth also, if we be not the hindrance, oblige *himself* to giue vs this *Diuine*

loue of *his*, which is able to vnite a poor contemptible creature to *his Diuine Maieſty*, *whom* we are not worthy to name. O ſweet and moſt deſirable *yoke*! well maiſt thou be ſaid to be ſweet, thou bringing *true* and perfect *liberty*. For *loue* maketh light all burthens, and ſweetneth al labours; and to them that *loue*, it is eaſy to ſuffer any aduerſities for their loueds ſake! O let me being obliged by *thee* to *loue*, let me, I ſay, through *thy* mercy obtain this *loue* of *thee*, wch maketh a ſoul in all things grateful, and faithful *to thee*! Let me not offend *thee* in my miſeries, and then come as many as pleaſes *thee*; for I account that only a miſery, to wit, to offend *thee*. Let all things praiſe *thee*, and let me in all praiſe *thy Diuine Maieſty*, with them that *loue thee*. Behold, Fire, Sea, Snow, Thunder, Lightning, Hail, and the Spirits of ſtorms do *thy will*; and yet I in all contradict it, who am capable of *thy loue*, and am inuited to *loue* ſo many ways by *thee* my

God. O let this thy *loue* wholy poſ-ſes my ſoul, that all that is within me may bleſſe *thy* holy *Name*! I re-nounce into *thy* hands all that is in me contrary to this *thy loue*; Let it wholy conſume me that I may be wholy turned into *loue*, and that nothing els may be deſired by me. Let me be drowned, and ſwallowed vp in that of *Diuine loue*, in which my ſoul may ſwim for all *eternity*, neuer more by ſin to be ſeparated from *thee*. O when wil this day come, that I may return to *thee* my begin-ning! When will *thy Glory* appeare? When shal death be ſwalowed vp in victory, that I may without ceaſing Praiſe *thee* my *God*, *whoſe name* I write with no ſmal comfort, though other-wiſe I be ſo drie, that I can ſcarce think vpon *thee*. To heare *thee* nam-ed, or to write to, or of *thee*, refresh-eth my ſoul in al her miſery, and to it I flye from the thoughts, fea-res, and cares which as *thou* knowſt often oppres me for my humilia-tion, who for my pride deſerue iuſt-

ly to be reiected for euer by *thee*; But in such case I hope both liuing and dying, that thou my *Lord* art my *God*, my Mercy; and what is wanting to me, I shal aboundantly posses, if I confide only in *thee*, which grant that I may not faile to do, *who* only art to be Adored for all *eternity*. *Amen.*

THE XXVI. CONFESSION.

Erant appropinquantes ad Iesum Publicani, & peccatores, vt audirent illum? *There were sinners and Publicans approaching to Iesus that they might hear him.* This is writ in the Gospel of this day *my Lord*, which doth much comfort my sinfull soul, flying to *thee* for help, and succour in the necessities wherein I daily languish. For none didst *thou* euer reiect, neither sick, as witnes the Leapers, and diuers others which were abhorred by men for their loathsom diseases, nor the deformed, nor the *Luk.* 15. 1.

blind, nor the lame, nor the poor and contemptible, no nor the sinners whose loathsome sinnes made their souls much more deformed in *thy* pure eyes, then any disease could make a body in the eyes of the beholders. But why do I presume to speak to my *God* in this simple maner? verily my *Lord*, only presuming of the most aboundant fountain of *thy* mercies, do I thus refresh my soul with recounting these things before *thee* becaus these places in the Ghospel which treat so particularly of *thy* receauing, and forgiuing sinners doth particularly appartain to me, who hauing among them found *grace* in this kind before *thee*, I do likwise in these things I read, find that which putteth me in hope of the continuance of *thy Mercy*. Behold I desire now to conuerd my hart wholy to *thee*, and to becom totally in all things subiect to *thy Diuine Maiesty*. Let *thy Grace* assist me. For it is not anything I can do, can saue me. The *Angel* that hath care of me, praise *thee*

for me, and aſſiſt me with his interceſſion for me. *Thy Mother* hath been indeed a *Mother* to me (for which be she honoured for all *eternity*, as it beſeemeth ſo great an *humility* to be) she vouchſafing to take pitty on me poor miſerable ſinner; for all which Praiſe be to *thee* my *God* and *All*, for all *eternity*. *Amen.*

THE XXVII. CONFESSION.

PAtientia pauperum non peribit in finem. The patience of the poor shal not perish in the end. O *Lord*, my *God*, ſeeing the way of the *Croſs* is the way that al in this life muſt walk, of what ſtate, or dignity ſoeuer they be; none exempted from ſuffering, ſome in body by paines, and ſicknes; ſome by pouerty, and want of neceſſaries; ſome by loſs of friends; ſome by the diſloialty of ſuch whom they confided in; ſome by loſs of their goods by fire, wars, and the like, and ſome by their own indiſ- *Pſ.* 9. 19.

cretion, vnwarines, and want of foresight falling into disgrace; some by setting their affection where it is reiected, grow desperate mad; and some therby liuing in perpetual discomfort become woful murtherers of themselues; some fortune frowning vpon them, haue al things go contrary to their desire; and in fine, no place, no person, nor any condition can be free from suffering in this miserable life. But shal we think this was ordained to be thus by *thee*, by chance, or becaus thou dost not *loue* what *thou* hast made? No, *God* forbid we should euer think so; but that which made *thee* ordain it so, was only to the end that we being proued or tried, as gold in the furnace, should thereby become capable of *thy* pure *loue*; the which if we could obtain, easy would it be to suffer any thing which *thou* permittedst to happen vnto vs. For as for some of the *Crosses*, which happen in this life, we are the caus of them our selues; and by them we

not only suffer paine, but also detriment in our soules, becaus they proceed from our yelding to sin, and giuing way to our passions, and inordinat affections, ther by becoming a slaue to sensuality, ouer which we should be absolute maisters, if we did, as we ought, concur with *thy grace*. And verily, my *God*, to *whom* I speak and write with much content to my soul, *thou* by this meanes *inlightning* me with that *diuine truth* which leadeth in some sort to *thy self*, and much inflameth my hart with a most ardent desire of *thee* the only desire of my soul, to *whom* I aspire day and night, without ceasing, in my simple maner: Verily I say that I am ignorant how it is possible to proceed with any confidence, or comfort in any thing, if our foundatiõ be not founded in *thee* by a sincere intention. For til I resolued, what difficulties soeuer ther by I endured, to make *thy wil mine owne* and *thy* Disposition, my consolation, I found no stability in any thing, or

exercise whatsoeuer; and since that time I haue found certainty and quiet in all the vncertainty of contrary occurrence. For if *thou* be intended in al our actions, what should we feare? For we only intending and desiring *thy* honour in all things, how can we doubt but that this by *thee* in al things wil be accomplished, seeing that which *thou* dost desire and *wil* we should seek, and intend (to wit *they* honour) which is only aimed at by vs? Can we imagin *thou* wilt faile on *thy* part, we desiring to do what lyeth in vs? No, No, but confidently we may hope, that nothing shal be wanting to vs; and *thou* kwnowst, my *Lord God*, that when any thing happeneth, which seemeth so to derogate from *thy diuine honour*, that it greiueth my hart, *thou* presently quietest me with these words saying to my soul. *Vacate & videte quoniam ego sum Deus, exaltabor in gentibus, & exaltabor in terra. Be quiet, and see that I am God: I shall be exalted among the Gentils, and shall be exalted in the earth.*

Psal. 45. 11.

With these words, I say, *thou* comfortest my soul. For though I haue desired to make an exchange with *thee*, that I may take only care to seeke *thy* honour in al things, committing the care of my welfare to *thee*; yet in those things, which happen as I think contrary to *thy* honour, I ought to conforme my wil to *thy* sweet disposition, or permission, and not disquiet my soul vnder any pretence whatsoeuer. For the quiet and humble hart is the place where *thou* delightest to dwell. *Thou* who art the *God* of *Peace*, giue me that true *loue of thee*, which only bringeth *true Peace*, and blesse this *thy* little flock, and especially those in it who are by their patience and discretion helpers and furthers to *true peace* and concord in this poor Conuent of *thine*; My most deare Lady *thy* Mother, and mine by *thy* sweet Mercy, pray to *thee* for this hous of hers, as also our good Angels, who haue care of vs. Saint Michael who was so zealous of *his* honour,

Saint Raphael who guides vs in the way of *thy* Law, Saint Gabriel, who brought vs the happy tidings of *thy* coming into this world, to reconcile vs sinners to *thy* heauenly Father, Our most holy Father S. Benedict, our Mother S. Scholastica, as also S. Ioseph, S. Iohn, S. Thomas, and S. Gertrude, in whose hart *thou* didst delight to dwell, and also my beloued Father S. *Augustin*, whom *thou* hast giuen me in a particular maner, to be a help to me in doubts and feares, and an incouradgement by his books to hope for pardon for my innumerable sins, and as a *fin*are al his words to inflame me to seek after and aspire to *thy diuine loue*, and to wish only, that that may wholy posses my soul, which grant for his sake, as also *thine owne, who* art Blessed for euer. *Amen.*

THE XXVIII. CONFESSION.

INCINA cor meum Deus in teſtimonia tua ; Ecce concupui mandata tua ; in æquitate tua viuifica me. Incline, *my God, my hart to thy teſtimonies, and in thy truth quicken my ſoul.* For behold my ſoul doth exceedingly couet to performe *thy law.* For *thy law* is *truth*, and the effect thereof is Iuſtice, and *Peace*, and Ioy in the holy *Ghoſt*. When I remember how I haue ſtrayed from *thee* by ſin, I become ashamed before *thee*. But when I conſider *thy* Mercy I hope ſtil (notwithſtanding what is paſt) to become through *thy grace*, which ſo ſweetly preuented me, pleaſing to *thy Diuine Maieſty*. *O Lord*, inlighten my ſoul obſcured by ſin and ill cuſtomes ; inlighten it that I may walk the way of Iuſtice, and *Truth*, which is the way wherof *thou* ſpeakeſt by Eſaie the Prophet, in *which a ſoule cannot err*, as he affirmeth. O let

Pſal. 118.

Eſaie 35. 8.

me by *true Humility* become a *fool* according to his meaning, let me become as a *little child*, that I may be capable of entring into the Kingdom of Heauen! Certeinly we ought to liue so subiect to *thee*, that we haue no election of any thing, as pretending our selues, for time, or eternity; And also we ought to haue in our soul such a relation to *thee*, that in *thy light*, in *thy truth*, and wholy according to *thy will*, we perform all we do, and out of that respect omit what we omit. O my *God*, let me, I say, walk this way of *Loue* which knoweth not how to seek it-self in any thing whatsoeuer! Let this *Loue* wholy posses my soul, and hart, which I beseech *thee* may liue, and moue only in, and out of a pure, and sincere *loue* to *thee*, *who* aboue all ought to be *loued* and desired. Let this *fire*, which *thou* camst into this world to send, and willedst it should burn, consume me wholy into it self, that forgetful of my self, and al created things, I may be

mindfull of *thee*, my *Lord*, and my *God*. It is *thy* promiſe, that where ſin hath abounded, *grace* ſhall ſuperabound, that the riches of *thy* Mercy may appear and ſhew it-ſelf to the Glory of *thy holy Name*; which Mercy, I beſeech *thee*, extend it ſelf to me, that I may praiſe *thee* for euer and euer. O that *thy* pure *loue* were ſo grounded and eſtabliſhed in my hart, that I might ſigh, and pant without ceaſing, after *thee*, and be able in the ſtrength of *this thy Loue*, to liue without al comfort and conſolation, human, or diuine, therby to become the more conformable to *thee*, the *beloued* of my ſoul! O how happy are they that truly *loue thee*? Certainly, whatſoeuer they ſuffer, it is very tolerable to them, becaus *he* for *whoſe loue* they ſuffer, is their helper; Indeed, my *Lord*, *thou* art a hidden *God*; but yet not ſo hidden from our ſoul, but that in ſome ſort we haue therin according to our poor capacities, not only a *taſt*, but alſo *ſight* of *thee*; for as euen *thou thy*

Mat. 5. 8. *self* hast said; *Blessed are the cleane of* [in] *heart, for they shall see God.* O sight to [be] be wished, desired, and longed for [by] because once to haue seen *thee* is to [haue] haue learnt al things. Nothing can [bring] bring vs to this sight, but *loue.* But [what] what *loue* must it be? Not a sensible [loue] loue only, a childish loue, a loue which seeketh it-self, more then the *beloued.* No, but it must be an ardent *loue*, a pure *loue*, a [&] & radgious *loue*, a *loue* of *Charity*, and humble *loue*, and a constant *loue* not worn out with labours, [daunted] daunted with any difficulties. *O Lord* giue this *loue* vnto my soul, that [may] may neuer more liue, nor breath but out of a most *pure loue* of *thee*, and only *Good*! let me *loue thee* for *thy self*, and nothing els, but in [for] for *thee.* Let me *loue* nothing in

Cant. 1. 3. of *thee.* For to giue al for *loue* is [as] most sweet bargain; for *Loue is as strong as death.* O that this *thy loue* might [in] in such aboundance into the [of] of al capable therof, that the [of] of thy *loue*, and Praise might [break]

nually be heard through out al the earth! O what do we do louing va-nity, and ſeeking a lye? What do we abuſing the moſt noble capacity of our ſouls by deſiring that which paſſeth away like ſmoak? What do we louing that which is more chan-geable then the Moon? Can any thing ſatiate our harts but our *God*? can we find true repoſe out of *him*? is any thing worthy of our *loue*, but that Goodnes which is *loue it-ſelf*, and whom the more we *loue*, the more we are able to *loue*; becaus for *loue*, *he* made vs capable of *loue*? But alas, my God, my ſoul was in honour, and I knew not it; I was compared to beaſts, and by ſin became like to them, or worſe then they. Is this my equital for al *thy loue*? Is this ex-cuſable that my ſoul made by *thee* to be delighted with the food of angels (which is *loue*) ſhould delight it ſelf with the bread of ſwine? O is my hart able to rehears this before and not through exceſſiue grief break in ſunder? Could I in my

nature not abide to be disloyall to one whom I found to be a faithful friend to me? and can I endure to remember my disloyalty to my *God*? Could I with ioy vndergo for my friend, disgrace, and difficulty, and can I endure nothing for my *God*? Was the absence of a deare friend intolerable to me, and can I abide to see my self cease at any time to sigh and long after my *God*? O no my *God*, let that be far from me, I heere renounce before heauen and earth al inordinate affections to creatures. Place with *thy* own hands *thy loue* in their room, that it expelling thence al rhat now is therein displeasing to *thine* eyes, *thou* *thy self* wholy posses me giuing and distributing my affections, and disposing the passions of my hart according to *thy* sweet *will*, which only is iust, only holy and true in it-self. O how sinceare then are our affections, when we loue our neighbour only in, and for *thee*? The we pitty not one, and are hart

harted to another according to the inclination of our peruerſe nature, but behold *thee* in al, and conſequently willingly ſerue and aſſiſt al for *thy loue;* then we do not shew our ſeues meek only to our friends; but alſo to thoſe by whom we ſuffer moſt contradiction, and gladly vpon all occaſions extend our charity. For there is no *true friendship* but that which is founded vpon *thee*, and which is maintained without impediment to *thy loue.* This is only the loue of *Charity*: which *Charity* knoweth not how to repine, to be angry, to be exceptious, to be inconſtant, to be troubleſom, to be ſuſpicious, or iealous; for it regardeth *thee* in al, and deſireth *thee* aboue al; It taketh al in good part; it wondreth not to ſee men exceed in words, finding it-ſelf, ſo often to offend in deeds; it beareth al things, it hopeth al things, and it confideth in *thee* aboue al things; *it* wisheth only that *thy will* may be performed in al and by al creatures; by which

meanes it retaineth true *peace* in al
that happeneth. O giue me this *thy*
loue which worketh such wonderful
effects in an *humble* soul! Giue it to
me, and I wil aske *thee* no more. Let
it posses my soul, that nothing but
thy self may be *loued*, or desired by
me. Can *thy Goodnes* find in *thy* hart to
see me thus languishing for want of
thy loue, seeking my self in al things
and not being able out of *true loue*
to suffer any thing? It is true *thou*
hast made my soul to loath all creat-
ed things, and hast shewed me most
plainly that all is vanity and affliction of *spirit*, saue to *loue thee*, and
that nothing is permanent vnder the
Sun, and that vain and inconstant
is euery creature liuing, so that I
cannot, me thinks if I would (so as
I held by *thee*) desire the friend-
ship, or fauour of any creature; but
this is not sufficient for me; and
therefor take pitty on me begging
and beseeching *grace*, and mercy of
thee; It suffiseth not me that my soul
refuseth to be comforted, but I must

also remember my *God*, that with *his* *loue* my soul may be inflamed. Art *thou* ignorant that my soul hauing had through *thy* sweet *Mercy*, a *tast* of *thee*, cannot find comfort in any thing but in inioying of *thee*? O no, this is as al other things are, most manifest to *thee*; and if *thou* wouldst not haue had me thus for *loue* to importune *thee*, *thou* wouldst not haue made me incapable of being satisfied without *thee*; This which I say, I do not speak of presumption, but out of the vrgent desir of my hart, which hath resolued to conuert it self wholy to *thee*; *thou who* didst bid me to aske, hast promised I shall receaue; *thou who* didst bid me knock, hast promised it shall in time conuenient be opened to me; which powre, O my Lord, when shall it be, that without ceasing I may praise *thee*, and neuer any more offend *thee*? Til which be granted me, I wil sigh after *thee*, and in my hart in the bitternes of my soul, I will cal vpon *thee*; and somtimes I wil also being

enabled, and inuited thereunto by
thee, sing *loue* songs to my *well-beloued*,
who is euer within the hearing of me.
For *thou* art not like the louers of
this world (vpon whom that loue
yet which is only due to *thee* is of-
ten bestowed) heere to day and
far off to morrow: No, no, thus
is not between *thee* and *thy louers*. For
though *thou* trieſt them, that their
loue may become more pure, yet
thou, seeing them begin to faile vn-
der their burthen, doſt quickly cast
thine eyes vpon them, and with thy
sweet dew of *thy Grace* refreshest
them, that by theſe changes their
loue may grow more strong, and be
firmely eſtabliſhed in *thee*, *who* art
that *only thing* which is only neces-
sary for me, and which only I re-
quire of *thee*. Let this *thy loue* work
in and by me, becaus *thou* rewardest
no works but *thine* own, and let me
loue thee, as *thou* wouldſt be *beloued*
by me, I cannot tell how much
I would haue of *thee*, becaus I would
loue thee beyond all that can be ima-
gine

gined, or desired by me; be *thou* in this as in al other things, my chois-er for me, *who* art my only choice, most deare to me; *Glorious things are said of thee* my Lord and God, the most absolute, and amiable beawty; the more I shall *loue thee*, the more vil my soul desire *thee*, and to suf-fer for *thee*. Let me *loue thee* for *thy self*, and not any thing insteed of *thee*; and let my whole substance by *thy loue*, and Praise be consumed in me, that I may return pure vnto *thee*, *who* be by al in Heauen, and Earth blessed and *loued* for euer and euer. *Amen.* Psal. 86. 3.

THE XXIX. CONFESSION.

O *My God*, my only *beloued*; me thinks I heare *thee* sweetly checking my soul with these words; (when vnder what pretence soeuer) I pretend by my care, or vnreasona-ble solicitude, that more then *One thing is necessary* to my soul; therby

falling into that multiplicity which is so apt to dimme, and obscure our soul, and so contrary to a pure tending to *Thee* our only *good*, and to a remouing of al impediments between our souls and *thee* by transcending al created things whatsoeuer, (these words I say) *thou* often speakest to my hart; *Quem quæris mulier, viuentem cum mortuis?* Whom doest thou seek woman, one liuing amongst the dead? But *Lord* I answer *thee* now in al desir, and *humility* of hart, that I seek nothing but *thy self*, no guift, no comfort, or sweetnes; no friends but *thy self*, and *thy* heauenly Citizens; no power but of wishing that *thy wil* may be my *law*; no honour but *thine*: no consolation but that I may in solitude, and silence al the dayes of my life be able to liue without all consolation *human*, or *diuine*, no recreation by conuersation, or other busines, or imployments, but so far as it is necessar, to beare vp my *spirit* to attend vnto *thee* more seriously at conuenient times, and rather let al

Luk 24.

necessary distraction, by help of *thy Grace* seruc, as a meere cessation, then by the least affection to them, or comfort in them, they should become an impediment to my aduancing to *thee*. For this is a rule *thou* mo'st hath been giuen me by a faithfull seruant of *thy diuine Maiesty*, who indeed gaue me most generall instructions, that we might not be tyed to him, or any other creature, but might being left more free to *thee*, fly the more freely with wings of Diuine *loue*, which carieth a soule euen in humane flesh aboue all that is not *thy very self*; of such force is *thy Grace* concurring with our will, which is by nature capable of an infinite extent towards *thee*, when it neither seeketh, intendeth, desireth, willeth, nor resteth in any thing, but *thee*. This (I say) was his generall rule that if we did not do things with affection, they would cause vs no hurtfull distraction, which grant may be so vnto me I beseech *thee*, who am not able with

R.F. Baker

que much, and often diuerting my mind to indifferent things, to attend to *thee* in my soul at other fitting times, and this by reason of my great weaknes of body and head. Let al this imperfection in mee, humble me, and let it be no impediment to my truly *louing*, *seruing*, *praising thee*, and adhering only to *thee*, which is my only desire by al I do, or omit. Let not my greeuous sinnes past, or present too much deiect, or trouble mee, but let them serue to humble my soul, and be a meanes totally to subiect it to *thee* and al others, so far as it is *thy wil* it should be. Let me praise *thee* in al, *whose* prouidence, and care hath been so infinit great towards me *the* most contemptible creature, the which verily I may, and must confesse, and acknowledge to *thee* most particularly in this that *thou* hast so particularly, and plainly as *thou* hast done for my humiliation, discouered my sinnes vnto me, wherby I might know and confesse my obligation to *thee*, and

with al compassion on the sinnes, and imperfections of others, which they also are permitted to fal into, that rising vp, their *loue* may be the greater, when they remember it before *thee*; And this I may add to *thy greater glory*, that *thou* didst reserue this knowledg of my sinful, and miserable state from me till by meanes of thy said seruant, I was put into the way of *loue*, and aspiring to *thee*; for els it would haue wholy deiected, and ouerwhelmed me be *thou* by al *glorified* and Praised for *thy Mercies* to me. *Amen.* V. F. *Baker*

THE XXX. CONFESSION.

O *My Lord God*, to and before whom only, I desire to powre out my hart, and the desires, affections, and afflictions therof; For *thy owne sake* forsake not me who desireth to loue al for *thee*. If *thou* wilt *thou* canst saue me. Though I haue neuer to my knowledg done any

thing that deserueth any *grace*, or fauour before *thee*, yet meerly out of *thine* owne goodnes forgiue me my sinnes, and haue mercy on me. Let *thy Mercy* which without any desert of mine preuented me, bring me to *thee*. Let nothing for time, or eternity but *thy self* be desired by me. Let not my soul loose, it-self by resting in any thing but *thee*. Let me take comfort in hearing of *thee*, and let al inordinate loue to creatures be rooted out of my hart by *thee*. *Thou* knowst for that which is past, I am hartily sorry, and it often draweth teares from mine eyes to think that their loue should haue been more strong and powerfull in me, then that sweet *loue* of *thine* is now which challengeth so ful, and whole possession of my hart, and soul by so many tithes which none can deny to *thee*. Take it now therfore wholy to *thy self*, and let me rather cease to be, then to giue any part to any, but as it shall be distributed by *thine* own self, *thy* friends in

ly ſhall be mine, that in *fine* I may haue only *thee* for my *friend* aboue all friends; take from me of them *thou* giueſt me as it beſt pleaſes *thee*. For ſo I ſhal come to *loue* al in *thee*, and yet they wil be, as if they were not, as to any impediment to my being vnited to *thee*. Let me without ceaſing aſpire by loue vnto *thee* that I may be lifted aboue my ſelf and all created things, ſo to be pure, and free vnto *thee*. *Amen*.

THE XXXI. CONFESSION.

O *My Lord*, when I remember my innumerable ſinnes, it ſeemeth not much to me that I ſuſtain theſe things both without and within. But yet my deare *God* I may ſpeak to *thee* (in the bitternes of my ſoul) *who* art my only refuge, and comfort in affliction, and ſay, that *thou* ſeemeſt to me to ſhut vp al hope of meanes to help my ſelf, by ſome things which I already do, and

more am like hereafter to sustain. Of whom should I beg help but of *thee*, or strength to beare this to *thy* honour with conformity to *thy blessed wil?* Who can bestow this on me but *thy-self?* Thou knowst that since I gaue my-self to a serious tending to *thee*, I neuer desired the friendship or fauour of any creature liuing. Nay, (to *thy* honour I speak it) *thou* many times, and seueral ways shewed me so plainly the vncertainty, instability, and changeablenes of al created things, that my soul euen loatheth the fauour of any how good soeuer, neither do I wonder to see those whom to day vpon occasion I am resolute I may be confident in, to morrow be in an humor of interpreting al I haue done, or said in another sense then indeed I meant it. This indeed *thou* permittest to the end we may trust in *thee* alone, adhere to *thee* alone, and for to purge our souls of the interest, which nature getteth euen in the actions which we

do with best intention. *Thou* knowst I neither desire nor pretend any thing, but do wish with al my soul that *thy* Will be perfectly accomplished, and take this answer from *thee* (which I shal anone recite) when I am too solicitous of my own good, or too much troubled with the preiudice, or affliction of those *thy* seruants with whom I (most vnworthy sinner) liue, who are in *thee* al without exception most dearly beloued by me, with this answer following of *thine*, I am (I say) put in mind of my duty, where thou saiest; *Quid ad te? tu me sequere*; What is that to thee, do thou follow me; And I answer *thee* my Lord, that as for me, it is good for me to adhere to *thee*, who art that *One* thing, which is only necessary. *Thou* alone suffisest me, and al things but *thy self* shal be to me, as if they were not, that I may find and enioy *thee*, after *whom* my soul doth pant and sigh without ceasing, longing after *thee* with all my forces, *who* art my al

Io. 21. 22.

and only *good*. No thirst in any though neuer so weary and tired, can be so great for want of that which naturally quencheth our thirst when we pant, and are dry with heat and thirst, as is the thirst which my soul doth sustain sighing, and panting after *thee* the liuing fountain, which yet I cannot enioy, til my soul be set free from this corruptible flesh, but the more I sigh, the more I am delighted to sigh after *thee*, *whom* I would so fain enioy. The more I *loue*, the more I am yet able farther to *loue thee*: the more I deny my-self, the more sweet it becometh to me to suffer for *thee* the only *beloued* of my soul. Wo is me that euer I offended such a *goodnes* as art *thou* my *God*! Certainly my sinns deserue to be punished in an extraordinary maner, becaus I committed them more wilfully then ordinary. Such was the carefulnes of *thy* seruant my natural father, who was so careful that I should be kept out of al occasions of sin, that I

might (considering the nature also which *thou* gauest me) haue liued very innocently; But what through my greater fault, and negligence is due to me for my sinns, be it supplyed by the superaboundance of *thy* Mercy, which I will from hence forth with all my forces extol; and I beseech *thee* remember *thy* true seruant my said Father, who through his care preuented my further euil; and also I offer to *thee* him whose happy instructions hath made *thy yoke sweet, and thy burthen so light* to me, *who* as thou knowst found it so greiuous and heauy before I took my instructions from him, that I was weary of the yoke, and despaired euer to beare *thy* burthen with any comfort or quiet, whereas afterward being put into a course of Praier and Mortificatiō by him, my greatest obligations seemed to be most most desirable burthens, for al *thy* benefits be *thou* by al praised for euer! *Amen.* *V.F. Baker*

THE XXXII. CONFESSION.

May I aske thy Maiesty this question, being not worthy so much as to name or think vpon *thee*? May I (I say) aske *thee*, how it is possible that *thou* canst find in *thy* hart thus to heap benefits vpon the most vnworthy, vngreatful, and contemptible of al *thy* creatures? Is there any sin that I haue not committed, at least by my wil? Yea verily so great, and numberles do my sins, and imperfections appeare to me that I neuer read, or heard of any, whose sinnes (for one reason, or other) could be compared to mine. Shal not therefor my soul praise my God? Can any wonder to see me in al occasions fly to *thee*, and speak to *thee*, *o* hast without any the least desert on my part thus sweetly with *thy* Grace preuented me, and not only auerted my wil from al that displeaseth *thee*, but also drawn me

so forcible to desire only *thee*, that my soul euen loatheth al that may any way hinder it from truly adhe-ring to *thee*; and such an inclination hath my wil continually towards *thee*, that it cannot endure to rest in any thing but *thee* alone: I would haue *thee* alone; I desir to *loue*; and seeke *thee*, esteeming al gifts, and graces so much, and no more, as they may and do enable me to rest only in *thee* which grant I may euer do for *thy owne sake*, *who* art *Godnes* it self, and *who* be euer blessed; *Amen*.

THE XXXIII. CONFESSION.

O *Thou who* despisest not any in greif, and misery flying to *thee*: hear and help me in that which is sustained by me, to *whom* should I fly but to *thee*? If I had or desired to haue any friends besids *thee*, *thou* mightst bid me go vnto them, and speak to them to help me, But as it is, al hauing forsaken me, and I al

for *thee*; behold I come vnto *thee*, not as one, who thinketh herself any way to deserue to be beheld, or heard of *thee*, but as one who hath no other refuge besids *thee*. *Thy mercy*, which infinity surpasseth my sinns, inuiteth me howrly to come confidently to *thee*. These therefor are *thy* words, with which *thou* art most willing to be challenged by thy poor seruants, who by reason of their great frailty and weaknes may alleadg them in their necessities and want of help in which they are, to *thee* I say who speakest them for our help and comfort; *Non relinquam vos orphanos; Petite & accipietis, vt gaudium vestrum sit plenum. Paraclitus docebit vos omnia. Si quis diligit me, sermonem meum seruabit, & Pater meus diligit eum, & ad eum veniemus, & mansionem apud eum faciemus.* I wil not leaue you orphans; and you shal receiue, that your joy may be full. The Holy Ghost wil teach you all things. If any loue me he wil keep my word, and my Father wil loue him, and

Jo. 14. 18.

wil come to him, and wil make our manſion with him: If *thou* wilt be our *Father*, what cauſe haue we to complain though we be deſpiſed, and forſaken, yea and traoden down by the whole world? But as for me I shal neuer be weary of saying; *it is good to adhere to my Lord God*; This I wil ask; this I wil beg euen for *thy own ſake*, that *thou* wilt be my helper, defender, and refuge in al my neceſſities, and do not for euer forſak her who is ſo poor, and frail of her-ſelf, that she hath nothing of her own doing, or ſuffering wherein she can glory, or confide. If *thou* wilt not forſake me, I shal be ſafe; If *thou* leaue me to my-ſelf, nothing can I expect, but vtterly to perish. Let me obſerue al *thou* exacteth of me, out of pure and ſincere *loue* neither deſiring, no nor ſo much, as reflecting vpon other reward, then that I may be ſo happy, as in al things to be conformable to *thy holy wil*. It is a ſufficient comfort euen of it-ſelf, to be tyed, and bound to *thee* by the

obligation of vows, and to serue thee for *love*, and to endeauour in al to be so subiect to *thee*, as if it were not in our power to will, or desire any thing whatsoeuer. In this lyeth hidden a most sweet, and peaceable life, euen amidst the various changes and alterations which this our banishment daily experienceth, which is truly tearmed a *warfare*; in which sometimes we ouercome by *thy assisting grace*, and sometimes we are vāquished by our enemies the world, the flesh, and the diuel, the which giues vs occasion to acknowledg iustly before *thee* daily our exceeding great frailty. But this in my daily combats is my comfort, that my *Lord* and *loue*, my only *beloued* and most dearly desired *Lord* my *God*, a ter *whom* I thirst, and languish, seeth and beholdeth me, and is neer to be called vpon in this my necessity. For as *he loueth* those that fight with great courage, and strength, so he despiseth not *his* little children, to whom gnats and flyes seeme so

great enemies (for so I may tearm my little sufferings if I compare them to those of *his* strong and faithful seruants, which without changing their countenance they most courageously endure, yea euen before my face) that we weep and hide our faces in *his* bosom, to auoid the biting, and stinging of so smal aduersities. This, my *God*, is my case; help, and assist me that I may be daily more strengthened, and confirmed in *thee*, that at last I may be that in al things *thou* wouldst haue me to be. *Amen.*

THE XXXIV. CONFESSION.

BEatus homo quem tu erudieris Domine, & de lege tua docueris eum. Nisi quia Dominus adiuuit me, paulo minus habitasset in inferno anima mea. Blessed is the man, whom thou shalt teach O Lord, and shalt instruct him in thy law? Vnles God had helped me within very little my soul had dwelt in hel. This is my solace in sorrows, and my refreshment in la- *Psal. 93 12. 17.*

bours to cal vpon my *God* and to wri-
te vnto *him*, so that when my sou
groweth more heauy, and dul, I may
in that cafe read in my own writing
as in a book, the mercies of my *Lord*
shewed vnto me, therby to raise
my soul to a sweeter remembrance
of *him*, *whom* my hart desire thin al
and aboue al to *loue*, and enioy. We
may I confes being taught this my
lesson by *thee*, that if *thou* hadst not
most powerfully holpen and deli-
uered me my soul had dwelt in hel
where it might most iustly haue now
been, if *thy* meere *Mercy* had not bi-
therto deliuered me, which continu
to do, my *Lord*, I most humbly be-
seech *thee*. For as it is said in the
Psalme, vnles *thou* O *Lord*, keep my
soul, in vain is my labour in defen-
ding it. Who therfor can blame me
flying vnto *thee*, or for hauing in
things relation to my *God* my *mercy*
so that if I at any time grow slack in
flying to *him*, or in calling vpon *him*
in my doubts and miseries, this which
I now write lying by me, and often

being looked vpon by me, may be a meanes to put me in mind of *his* former *mercy*, which hath been so great to me, that it cannot possibly be expressed; and whatsoeuer heerafter becometh of me, be the fault wholy attributed to me; for nothing hath my *Lord God* left vndon, which might win me wholy to *himself*, and make me despise my self and al created things for *his loue*. For when I sinned, he recalled me, and forsook me not in that my misery of offending such an infinit *goodnes*, so shamefully, and that also after my entry into Religion, the happines and worth whereof I did not yet know by which meanes I grew weary of bearing therein his *sweet yoke* and *light burthen*, the which is heauy only through our fault, and not of it-self. Through which default, and ignorance of mine it grew so greiuous and intolerable to me, that I wished often it might haue been shaken of lawfully by me, pretending it was so incompatible with my good, that

I could scarsly work my salvation in
this my state and Profession. This,
my God thou art witnes of is true,
and so it did continue with me about
two years after I had in show for-
saken the world, and the world, in-
deed forsaken me, but did my God
in these biter afflictions forsake me?
No, no, but he provided such a help
for me by meanes of a faithful servant
of his that quikly was my sorrow turn-
ned into joy, yea into such an un-
speakeable joy, that it hath sweet-
ned al the sorrows which since that
time have befaln me. For as soon
as my soul was set in a way of ten-
ding to my God by Prayer, and Me-
ditation, I found al my miseries pre-
sently dispersed themselves and came
to nothing; yea even in fiue weeks my
soul became so enamoured with the
yoke of this my deare Lord, that if I
have made not only foure, but foure
thousands vowes to have become
wholy dedicated to him, I should
have embraced this state with more
joy, and content, then ever I did

find in obtaining that which euer I most of al wished, or desired; yea and as *thou* knowst my *God*, by my soules being put into a cours of *praier*, I seemed to haue now found a *true meanes* whereby I might *loue* without end, or measure, and that without any perill, or danger. For who can *loue thee*, my *God*, too much? O let me melt wholy into *loue*, to record thee for thy most aboundant Mercies? Let me neuer be weary of singing *thy* Praise, *who* thus hast inuited and drawn me (euen whether I would or no) to a perfect contempt of al created things, that I may adhere to *thee* aboue al gifts whatsoeuer. This I do so particularly write down, because my frailty is so great, that I may perhaps grow vnmindful of *thee*, notwithstanding al this that *thou* hast done for me, which I beseech *thee* for thine own sake neuer permit me to be, that I may *praise* and *loue thee* without ceasing, *who* art my *God* blessed for euer and euer. *Amen.*

THE XXXV. CONFESSION.

Ioh. 3. 21. *Qui facit veritatem venit ad lucem, ut manifestentur opera eius quia in Deo sunt facta.* O *Lord* what is more amiable, and desirable then *Truth*? That is it which powerfully preuaileth in all things, and no wonder, seeing *thou* art *Truth*. Well may *Truth* be oppressed, *thou* permitting it, but suppressed *it self* can neuer be; because as *thou* saiest; heauen and earth shal fail; but *thy* word shal not fail. He that *loueth verity*, and doth desire to liue to *thee*, cometh to the light. And what is this *light*? Is it not *thy self*, *my God*? Yes verily. For in *thy light* only can we see *light*. By *faith* we are made capable, or disposed for this *light*. For as *thou* saiest; *The iust liueth by faith*. By this *light* we are strengthned in hope, and inflamed in charity, and by approaching to *thee*, *who* artour *true light* and life, we obtain a *light* which teacheth vs to do our works in *thee*, and for *thee*. In

Rom. 1. 17.

his light we discouer our own *nothing*, and perceiue we are poor, and frail of our selues aboue al we can imagin, conceaue ; and by it we plainly perceaue , that whatsoeuer is wel done by vs, is as *truly* to be attributed to *thee* , as if it had been don without any concurrence of ours with *thee* ; and that it is as iust our will should in al things obey *thee*, and that without any challenging reward for it of *thee* (but only so far as it is done by *thy* meere *promised* mercy) as it is certain , that without *thee* we could neither liue , nor be. Also in this *light* we see in some sort (as it were in a looking glasse) how great, and good a *God* we haue, and that he is more present to vs then we are to our selues, which maketh my soul exult and rejoice amidst the troubles , tumults , and various changes which the difficulty of passions, and crosse actions , and the instability of human , and transitory things daily and howrly caus my soul. For who can mourn for

want of a friend, who hath her on-
ly *friend* always present with her?
who can choose but hope seeing he is
her helper, for *whose love* she fighteth
against flesh and bloud, yea and
against the power of darknes? But
how doth she fight? Not as one
confiding in her own strength, but
in *his* help, *whose love* hath made her
proclaim warre with al that would
hinder her from being *true* to this
her only *beloved*. To those that *love*
what can be wanting, seeing *love* is
able to sweeten al labours, and
lighten al burthens? As for me ther-
for I wil sing without ceasing in my
hart, (*It is good for me to adhere to my*
God, and to put my whole truste in
him, For vain is the help of man. After
him I will sigh, to *him* I wil sing. For
my offences I wil weepe, and hum-
ble my self at the feete of al crea-
tures, becaus nothing pleaseth him
so wel, as *humility*; and I wil approach
to my *God*, and walk solicitous with
him; Of *him* I wil write, and I wil not
depart from *him*; least darknes, and

Psal. 72.

the

the shadow of death do apprehend my sinfull soul. He shal be my *God*, who am his vnworthiest creature, that so no euil may haue power ouer me. I wil long, my *Lord*, to be dissolued, and that I may more fully, and perfectly enioy *thee*, and neuer any more offend *thee*, *who* art so worthy of al *Praise*, *Glory*, *Honour*, and *Adoration* for euer. *Amen*.

THE XXXVI. CONFESSION.

O *My Lord*, to *thee* I wil speak, to *whom* yet the secrets of my hart are otherwise most cleerly, manifest; To *thee* I wil speak, and vpon *thee* I wil cal. If *thou* wilt my *Lord thou* canst saue me. This day my *Lord God*, it is read of *thee* in the holy Church, *that thou didst heale the man sick of the Palsey*. Let me also find *grace* before *thee*, that my diseases may by *thee* be cured, that so I may become pleasing to *thee*. For the diseases of the mind in which I lan- *Mat.* 9.3.

guish are much more grieuous then those of the body. For these make vs but vngratful to men, but the other make vs displeasing in *thine eyes*. But *thy goodnes* as it is seene in this example together with the cure of the one, did also vse to grant pardon for the other. For *thou* didst say to him; *Thy sins are forgiuen thee*; by which he became cured in body, and soul. This *thy mercy* I remember with great ioy, and comfort, and falling down at thy feet my *Lord*, I beg of *thee*, that *thou* wilt be merciful to me a sinner for *thy own sake*, and say vnto my soul; *Thy sinnes are forgiuen thee*; and grant that I may now begin to liue to *thee*, that so by *thy grace* al impediments may be remoued, which hinder me from *louing thee*, as *thou* wouldst *be loued* by me, which is al I wish, or desire. To this end, I fly to thee; to this end I sigh after *thee*, only wishing and desiring that in al things *thy holy wil* may be perfectly accomplished in me for time, and eternity.

If I should not hourly approach to *thee, who* art the only true *light*, darknes, and the shadow of death would ouerwhelm me, and make me vncapable of this *thy light*, which leadeth to the *true loue* of *thee*. O how happy were I, if I could truly say; *Anima mea in manibus meis semper*, *My soul in my hands always*, that so my soul might *truly* hear, and follow what my *Lord* speaketh to my hart For *thy* words are works! O giue me a *true* contempt of my self, that I may dy to al that the world esteemeth, or desireth! For I find where I seek my self, there I am caught as it were in a snare, and where I forsake my self, there I become more, and more capable of that *true liberty* of *spirit*, which carrieth the soul aboue it self and al created things, that it may more perfectly be vnited to *thee*. For this is *thy wil*, that by true Abnegation in al things both external, and internal, and by a total subiection to *thee*, both as concerning our selues and al others in any thing

that can be wished by vs, we should
enioy a certain diuine heauenly
peace amidst the crosses, passiõs, con-
tradictions, and mutabilities which
are incident to our life in this war-
fare of ours. For the more sound a
☞ soul is in the practise of this doctrin
of *thine*, of denying herself in al,
and following *thee* by proposing no
other end to her self in any thing,
but *thy self* alone, the more she
☞ getteth, as I may say, her soul into
her hands, and the lesse she is moued
in al things that happen either with-
out her, or within her. For she seeth,
and knoweth that such haue euer
been *thy* practise, and permissions
about crosses, and difficulties falling
vpon souls, which was and is, with
and for this intention of *thine*, that
they of necessity must suffer, and
therby become disposed and in some
sort worthy for to enter into *thy King-
dom*. Neither doth the soul that at-
tendeth to *thee* wonder at crosse ac-
cidents nor at the wayes, or meanes
by which they fal vpon her, but in

al of them ſhe confideth in *thee*, that thoy ſhal al turn to her greateſt good. And as for the faults which ſhe committeth, ſhe humbleth herſelf, hoping ſtil more and more in *thy* merciful forgiuenes, and aſſiſtance. It is not ſtrange to her to ſee ſo many and different opinions of al men concerning the vſe of matters and things that of themſelues are indifferent; but remembring that as S. Paul ſaith; *Euery man aboundeth in his own ſenſe*, ſhe adhereth to *thee*, *who* art ſtil the ſame, and hath relation to *thee* in al ſhe doth or omitteth; By which meanes *thou* teacheſt her (ſeeking ſimply *thine* honour in al things) where, which, in what maner, and of whom ſhe ſhal aſk in doubtful caſes. For it is al one to her, O my *God* (If *thou* require it) to be reſolued by another, or by *thy-ſelf*; But indeed in the way of Abnegation queſtions are rare, and to go forth queſtioning without *thy* ſending, is but a meere immortification, and doth intangle the ſoul, and bring her *Rom.* 14.5.

into inconueniences incomprehensible; and for such doing, when we so do, we cannot passe without a bitter check for it in our interior by *thy diuine Maiesty*, as *thou* knowst, my good *Lord*, my soul hath experienced. For those souls that *thou* leadest by the way of *loue* of them I say, *thou* exactest, that they should make their moane, only to *thee*, *thou* hauing as it were giuen them a pledge that thou wilt become *al* in *al*, and aboue *al* to them, if they wil but remain faithful to *thee*. Also they so litle desire, or esteem any graces, comforts, or fauours which can be granted, or bestowed vpon them (but only so far as they are meerly necessary to maintain them in *grace*, and fauour in *thee*, and only as they are thought fit for them by *thee* (*whom* they desire to be gratful to for al thy benefits) that they neuer desire them, but wish rather to adhere to *thee* by *pure faith*, that they may become therby the more deare and pleasing to *thee*. For as, my *Lord*

God, what is al *thou* canst giue to a louing soul who sigheth and panteth after *thee* alone, and esteemeth al things as dung, that she may gain *thee*? What is al, I say, whilst *thou* giuest not *thy-self*, who art that *one* thing which is only *necessary* and which alone can satisfy our souls. Was it any comfort to S^t^ Mary Magdalen, when she sought *thee*, to find two Angels, which presented themselues instead of *thee*? verily, I cannot think it was any ioy vnto her. For that soul that hath set her whole *loue* and desire on *thee*, can neuer find any true satisfaction, but only in *thee*. Yea comforts granted by *thee* make the soul become affraid, least that by them she should the less faithfully serue *thee*; and so far as it may stand with *thy* wil, considering my extraordinary frailty, I had rather serue *thee* without consolation, then to find, or feel that which may make me esteeme any thing of my self, or hinder me from rest-

ing only in *thee*, who art my God, and al my desire for ever. *Amen.*

THE XXXVII. CONFESSION.

THis day, *my Lord*, it is read in the Gospel of our Office, that *thou* didst send thy seruants into the lanes for the poor, lame, blind, and deformed, to cõpel them to enter and tast of *thy* supper, the which *thy* Mercy did so particularly extend it self to me, that with great ioy and comfort I heare it read, and with exceeding desire of gratitude, I recount it heer in the sight of *thy diuine Maiesty*. For first, who could be more deformed in body and soul then I? and yet *thou* didst not despise me; and Secondly, who could haue less desir to enter into holy Religion, which is the place where we may most abundantly tast and see, *how sweet our Lord is*, then my frozen and stupid soul? And yet *thy*

Goodnes compelled me to enter. O who wil giue me power, and ability ſufficiently to extol *thy* moſt abundant Mercy, which in this and al other things *thy* ſweet *Goodnes* hath shewed towards me! Bleſſed infinitly be my *Lord* by al his creatures. My only ſtudy shal be to praiſe *thee*, and my only deſir that I may be faithful in al croſſes, and miſeries to *thee* my only beloued. Let *thy Grace* flow I beſeech *thee* vpon *thy* ſeruant, who with ſo much care, paines, and ſolicitud, for *thy ſake* endeauoured to win my ſtart wholy to *thee*. Remember him vnto good according to al he hath done for me; He hath truly made me to ſee and feel (though through my great fault, and ignorāce I before thought otherwiſe) that *thy yoke is ſweet and thy burthen light*, which now I shal alſo being conuinced by experience, acknowledge before heauen and earth to *thine honour* and my confuſion, who durſt preſume to think otherwiſe. Pardon, I beſeech *thee*

V. F. Baker

therefor for *thine own sake*, this my sinne among the rest which are innumerable; and let me hereafter be a true servant and child of *thine*, who be blessed by al, for euer, and euer. *Amen.*

THE XXXVIII. CONFESSION

1 *Thes.* 5. 17. *SEmper gaudete, sine intermissione orate, Always reioyce, Pray without ceasing.* O my *Lord* and my *God*; They that truly *loue thee*, may indeed iustly always rejoyce, and without intermission praise *thee*! But I that daily and howrly offend *thy diuine Maiesty* ought to weep and lament my sins bitterly, sitting solitary and making my moane to *thee* my *God*, *who* art only able to help and comfort me in this misery.

O when shal I become truly *humble*! Teach me *Humility*, Obedience, and Patience, enlighten my soul, obscured by my pride, and other sins, that I may *loue thy Law*,

and *humbly* embrace *thy bleſſed wil* in al things. O let me be truly ſubiect to *thee*, as *thou* wouldſt haue me, and euen to al others alſo as it is exacted by *thee* of me! Wo be to my ſoul, if daily it become not more and more obedient to *thee*, and to others for *thee*. Giue me true *Diſcretion*. For no vertue hath more of vertue in it, then it partaketh of this diuine *vertue*. Giue me true *Wiſedom*, which maketh ſouls ſo pleaſing to *thee*, and which *thou* imparteſt to the *humble*, and thoſe that ſerue *thee* for *loue*, and that ſeek *thee* aboue al gifts and created things whatſoeuer. O *loue*, *loue*, flow into my ſoul, that I may ſigh and pant after my *God* alone, and praiſe this my *beloued* for al eternity. *Amen.*

THE XXXIX. CONFESSION.

O *Deus meus, quis ſimilis tibi!* O my God who is like to thee! Who wil giue me that wirhout ceaſing I may

adhere to *thee*, and with an amorous aſpect, regard *thee* in al things, not ſeeking my ſelf nor the pleaſing of any creature for it ſelf, in any thing I do or omit?

Ier. 12 11. *Deſolatione deſolata eſt omnis terra; quia nullus eſt qui recogitet corde.* With deſolation al the land is made deſolate, Becauſe there is none who conſidereth in the hart. O my God, what wonder is it that we liue in blindnes, if we come not to *thee who* art the only *true light*? What do we with ſouls, and harts capable of *loue*, if we do not by them aſpire to *thee*, with al our ſtrength, and adhere to *thee*, the only true and perfect *good*? What is ſweet, what is to be deſired, but *thee*, *my Lord*, *who* art beauty it ſelf? What couldſt *thou* do more then make out ſouls to thine own image and liknes, and able to be ſatisfied with nothing but thy ſelf? O miſery, of al miſeries the greateſt, that *thou* ſhouldſt be offended, and forgotten by vs, and that any thing ſhould poſſes our ſouls beſids *thy*

loue, which only can make vs happy, and pleaſing in thine eyes. Wo is me, who haue ſtraied from the fountain of liuing water, by which my ſoul is dryed vp, and euen withereth away in thirſt after tranſitory things. Change this my thirſt by *thy* ſweet *grace* and Mercy to a thirſting after *thee* my *God*, the glory of my hart, and the *peace* and comfort of my ſoul. O let me *loue*, or not liue; and let me in al, by al, and aboue al praiſe *thee*, who art bleſſed for al eternity. *Amen.*

THE XL. CONFESSION.

MY ſoul bleſſe thou our Lord; and al thinges within me his holy name. Pſal. 102. 1.

Al ſpirits praiſe my *God*, for euer and euer magnify *him.*

I wil declare to *thee* my *God* in al things, how it ſtands with me, that I may hope and be ſtrengthened in and by *thee.* I wil beg what is neceſſary for me to pleaſe and ſerue *thee.* For what canſt *thou* deny to them,

who haue no hope or comfort, but only in *thee*. He who giueth himself, giueth al; and when *thou* deniest what we ask, it is that *thou* mayst giue *thy* own self more fully to vs. *thy* poor seruants, and that impediments may be the more truly remoued between our souls and *thee*.

Simplify my soul that it may return to *thee*; adorn me with *thine* own merits, that I may not appeare naked of *good* before *thee*, and supply my defect in praising and *louing thee*. To *thee* my *God*, al my interior powers shal aspire day, and night without ceasing. Let me draw no breath but therby to sigh and pant after *thee* the liuing fountain. Let al actions which by Obedience, or necessity be imposed on me, be vndertaken, and done by me with an *interior* regard of *thee*, that I may truly in them obey and seek *thee*, the most amiable *beloued* of my hart and soul; let them be as a cessation, or pausing for the time, that I may afterward with the more force and sa-

nour at times conuenient attend to *thee* in the bottom of my ſoul, and therein praiſe *thee*. *Amen.*

THE XLI. CONFESSION.

COme al ye that haue vowed your bodies, and ſouls to our *Lord*, Come let vs *loue*. Let vs giue al not only once, but euery moment to *him*, that made vs to beſtow on vs *himſelf*. Let vs not only *loue*, but be wholy transformed into the *Diuine loue*. Let vs liue to *him alone*, leauing al others for his ſake only. Let vs charitably interpret the words and deeds of thoſe with whom we liue; and if any fayl in that which he ought to perform, giue vs *grace*, my *God*, to remember how weak humaan nature is for *good*, and how great is our frailty as to a ſin, and how ſoon we alſo (if *thou* didſt not protect vs) might fail in a more shameful maner. O my *God*, *thou* haſt commaunded vs to *loue* our neighbour as our ſelf,

and behold we either, loue them inordinatly to our impediment of *louing thee*, or els we are short towards them of true *Charity*. From both these errours deliuer the soul of *thy* poor seruant, and grant me to *loue al* as *thou* wouldst haue me. Let no difficulties they cause to me, make me in them the less to behold and consider *thee*. Verily, if there were no other reward to be giuen to those who for *thy* sake requite euil with good, then the *true peace* which they find in their souls by it, it were most worthy our labour. But *thou*, my *Lord*, reseruest great reward in the next life for those, who for bitternes caused to them by others, do return sweetnes vnto them; yea nothing is more pleasing, and acceptable to *thee*, then that we by *humility* and patience do pacify those *who* are offended with vs. But alas my *God*, I wil speak, and wil not be silent in the eares of my *Lord*, and with teares in mine eyes wil bewail my sins, and offences. I know there is no more *true*

loue in our souls to our neighbours, then we are dead to our selues, and liue vnto *thee*. What therefor can I think of my poor soul, so barrein of al true vertue? If I *loue thy very-self* so little, as indeed I do, where wilt *thou* find in me, that *Charity* which by *thy* law I owe for *thee* towards them? Verily, when I consider how destitute I am of al that might make, me pleasing in *thine* eyes, I cannot but tremble, and fear. Yet again taking hart, remembring *thy* Mercy towards me, I find I haue cause of hope, *thou* being *goodnes itself*, *whose* nature is to desir to impart it-self; which if *thou* wilt be pleased to do to my poor soul, I shal notwithstanding al my sins become yet in *thee* and by *thee* most happy; towards which I beseech *thee* grant me *grace* to dispose my-self for thy only honour, *who* be Blessed for euer. *Amen.*

THE XLII. CONFESSION.

O *Lord my God*, what Mercy are *thou* pleased to shew to my sinful soul? Is it possible after so many abominable offeces that *thou* shouldst thus particularly favour me? If it were euer possible to be lawful for *thy* creatures to exclaim against *thee* and taxe *thee* of iniustice, it might be admitted them in this *thou* hast done and doest for me, the most sinnful and most contemptible of al *thy* Maiesties creatures. If I had euer done any good, they perhaps would not wonder at *thee*; but as it is, they cannot but at least admire *thy* infinit sweetnes and Mercy. For what sin is there I haue not comitted, at least by my wil. But the greater *thy* Mercy, the more I hope the honour and praise wil be which *thy* seruant wil yeild to *thee* for it; and do *thou thy self*, I beseech *thee*, supply our defect in this and al other things,

that perfect praise may be yeilded to *thee* in al and by al for euer and euer. *Amen.*

THE XLIII. CONFESSION.

Lord, with great ioy I desir to celebrat this diuine Solemnity of *thy* Resurrection. Thou hast shewed *thy-self* in al formes, so that the weakest capacities might in some sort apprehend *thee who* art incomprehensible. *Thou* appearedst a child, that *thy* little ones might conceiue more easily some things that might moue them to *loue thee*, and being as it is were astonished at *thy loue* towards vs, and at *thy* infinit humility, we might thirst after *thy* example, and *loue* only *thee*. For al *thou* hast done, or said, is for our comfort and instruction. What hast *thou* left vndone, which might any way further our good, if we would but concur with *thy Grace*; But we streying from *thee*, how can we choose but be blind. For only in *thy light* can we

see and discern that which only im-
porteth vs to see and know, to wi
to know *thee*, therby to *loue thee*, an
to know our-selues, therby to hum-
ble vs in al things before *thy Diuin*
Maiesty. For nothing but true *Hu-*
militie can make vs gracious in *thine*
eyes. So much as we truly *humble*
our selues, so much, and no more,
do we encrease in our *loue to thee*.
O how peaceful amidst al storms is
the souls of the *humble*? how fauour-
ed by *thee*, though they be dispise
by the whole world. They are indee
often neglected by men; but mos
conuersant with *thee* and thine An-
gels and Saints in heauen. Neuer
was there euer such acquaintance,
loue, and friendship, between any
this world, as there is between *th*
Goodnes and an humble soul, tha
seeketh *thee* aboue al graces and gift
whatsoeuer, and transcendeth
created things, that she may adhe
to *thee* in the bottom of her soul
Verily it is so strange, that it putteth
the heauenly Court into admir

ion, that we that haue dedicated our soules wholy to *thee*, should *loue*, seeke, or desir any thing besids *thee*. But alas, human frailty, as they wel know, is very great, and therefor they also cannot choos but pitty and pray for vs; and especially we women, silly to all things that this world admires, and therefor most contemptible of al creatures, if we do not labour for the *loue* of *thee*, the which to do, *thou* dost as willingly enable vs as *thou* dost the wise of the world, if we hinder not *thy grace* who despisest not any thing *thou* hast made. How much are we to be therefor blamed and condemned if we labour not, I say, for *thy loue*? Yea to shew *thy* power *thou* hast been pleased many times to bring a silly woman, *louing thee*, to that *wisedom* that no creature by wit or industry could attain to the same. But where my *Lord* haue these *thy* Spouses in these dayes placed there harts? Where, I say, seeing they seek, and desir so much the sauour

and praise of the world, to haue the
friendship of men, and by letters
and tokens to draw their harts from
thee vnto them, notwithstanding (as
good reason) it prospereth not with
vs in such doing; for they by this
meanes seeing our defect in *louing*
thee, cannot confide in them, who are
not true to *thee*; but cõtrary compare
vs to those, who profet *loue* to al, and
yet, as we ought for *thee*, loue none.
O *Lord* remoue these scandals from
thy Church; Let vs, though we can-
not serue *thee*, in great matters, yet
let vs, I say, haue no harts but to
loue thee, no tongues but to praise
thee, nor eyes but to behold *thy*
creatures, as things inuiting our
soules to *loue*, sigh, pant, and euen
languish after *thee*; No eares but to
heare what is *thy will*; and in fine
not to liue but in, and for *thee*, and
for *thy* loue to be subiect to euery
human creature, as far as it is exact-
ed of vs by *thee*. Giue that *humility*
which by thy blessed Apostle Saint
Paul thou requirest in vs, that

may willingly submit my-self to the power of Superiors set ouer me by *thee*. It is true I see and hear daily, what scandals, what disorders, and what confusions arise in Communities for want of due submission in subiects to their Superiors; but alas, my *God*, certeinly a chief cause ther of is (at least in many who haue good wils) becaus thy are not taught to obey *thee interiorly* in their soules, but of which it would proue easy to them to obey exteriorly, wheras now it semes a burthen intolerable: and forsooth vnder pretence of greater perfection, we often fal into open rebellion. Surely this was not the practise of Saints, who yet found often great opposition and mortification by meanes of Superiors, which they bearing patiently and obeying stil out of an *internal* regard of *thee* in their souls, al turned to their greater aduancement in *thy loue*; and their Superiors at last by *thy* help concurred to that which they desired, so far as it was *thy wil*,

who, haſt diſpoſed of al things in order and iuſtice, and nothing can be wel done but that we do out of an *internal light* from *thee* and out of obedience to *thee*, to *whom* obedience is due in al things whatſoeuer. *Thou* haſt ſet an order in al things, and euery thing as it is ordained by *thee*, wil concur to a moſt heauenly harmony; but corrupting *thy* meaning, al things are out of order, and *peace* on al ſides is diſturbed. O how happy are they, whoſe ſoul are in a right way to hear and follow *thy wil*, and *who* do nothing without conſulting with *thee* in their ſoul, giuing that to *God* which is only *God's* own, and to Cæſar that which is due to Cæſar for *God's* ſake: for both their obediences are neceſſary to make a true ſpiritual life. For in vaine do we giue to *thee*, if we deny Obedience to them who are ſet ouer vs by *thee*; and alſo in vaine is it to pleaſe and haue the fauour of our Superiors, if we *internally* neglect to haue in al things relation to *thee*,

from both theſe errors deliuer me, I beſeech *thee*, that my ſoul may be a *peaceful* habitation for *thee*. Let me *humbly* behaue my-ſelf towards al; and let me not meaſure my eaſe before *thee* by the opinion my Superiors and Siſters haue of me, for they may applaud me, and yet it may ſtand il with me before *thee*; and they may take al in another worſer ſenſe then *thou* knowſt I meant it, and that iuſtly, and yet it may go wel between *thy goodnes* and me through *thy* abound Mercy.

THE XLIV. CONFESSION.

O *How happy* are thoſe ſouls who *loue* nothing but *thee*? Verily there is ſo little ſtability in al things but in *thee*, that it is a ſtrange thing that we ſhould liue ſo miſerable liues *thou* offering vs a moſt *peaceful* and quiet life, if we would but ſeek *thee* alone, *who* art more preſent to vs, then we are to our ſelues; and by *thee* our ſoul doth liue, more

then our body doth by our ſoul. Thoſe that poſſes *thee* haue al things, and thoſe who want *thee*, if they had al the world can afford, do yet indeed poſſes nothing. If we deſire to *loue* where our *loue* may not be loſt, what ſhall we *loue* but *thee*, *who* haſt ſaid; *Sicut dilexit me Pater, & ego dilexi vos; As my Father loued me, ſo haue I loued you*; Do we not therefor wel deſerue to liue in al perplexity and miſery, if we do not leaue to *loue* al other things to ſet our whole *loues* vpon *thee*, *who* haſt made vs ſuch ſweet promiſes; yea let vs hear what *thou* doſt further add; *Qui manet in me, & ego in eo, hic fert fructum multum. Who remaineth in me, and I in him, bringeth forth much fruict.* O let me be remain in *thee*, and then let al the world be againſt me! I deſir not, my *God*, by any particular fauours in this life to be more certain of *thee*; But I do beg of *thee*, that by true *Humility*, Obedience, and Patience, I may be more confirmed in *thee* by true *loue*, only in

Io. 15. 9.

Io. 15. 5.

ſimple faith; in al deſolations, croſſes, pains, diſgraces, miſeries adhering to *thee* the only deſire of my ſoul, and not reſting in any gift or *grace* of *thine* whatſoeuer, t hat I may at laſt for *thy own ſake* find fauour in *the* eyes of *thy Diuine Maieſty*, notwirhſtanding my ſins and ignorances, in which I haue hetherto liued; for whieh *thy mercy* of forgiuing them me, be *thou* for euer bleſſed and praiſed by al *thy* creatures. *Amen. Amen.*

THE XLV. CONFESSION.

O *Lord*, *my God*, to *whom* vpon al occaſions, I (moſt vnworthy) with *thy* leaue preſume to ſpeak, and ask queſtions in my ſimple maner. Open the eyes of my ſoul, that I may know and vnderſtand *thy* Wil and *Law*, and *Grace* to perform them to *thine* honour. *Thou* my *God*, *who* art more mine, then I am mine own, do not reiect me ſpeak-

ing and writing to *thee*. For what do I desir, or wish but *thee*? Or what are al things to me without *thee*? Surely, *nothing*. For *thou* hast shewed me through *thy* sweet mercy, and *grace* without any desert of mine own, that al things are vanity but to *love* and please *thee*, which I beseech *thee* that I may do with al the forces of my hart, and soul. For truly there is no true *peace*, or comfort out of *thee*. Let me therefor know my self and know *thee*, that in al I may praise and please *thee*. *Amen*.

THE XLVI. CONFESSION.

Io. 20. LORD it is read to day of *thee* that Saint *Mary Magdalen* approaching to kis *thy* feet, it would not be admitted her by *thee*. If it may please *thee*, I wil humbly aske of *thee* the meaning of this. For I am somewhat amazed at it. For when she came to thy feet loaden with many and greiuous sins, *thou* admit-

dst her most easily; and when she had a long time been trained vp in *thy* happy schoole of Perfection, and had accompanied *thee* in *thy Passion*, and mourned for *thee* at *thy* tomb, taking no rest til *thou* her *beloued* returned to her again; and besids she offered to haue taken *thee* away from al the world, if they would haue but told her where they had laid *thee*; and yet dost *thou* now deny her to touch and kis thy blessed feet. What, shal we think she *loued thee* less now then when she first desired to loue *thee*? Or shal we think, that as her *loue* grew more, and more to *thee*, *thine* grew less and less to her? No, *God* forbid I should euer admit of such a thought; But, O my *Lord*, *thou* being *wisedom it-selfe*, intendedst to bring this great and ardent *louer* to a *loue* more spiritual, then that with which she *loued* thee when *thou* conuersedst with her before *thy* death and Passion. For it is *thy* custom with great mildnes to reueale sinners, and when they grow

more ſtrong in *loue thou* ſeemeſt to treat them with more ſeuerity, that they at firſt may hope in *thee*, and go forward in *thy loue* and ſeruice, and that after being a litle ſtrengthned with *light* and comfort from *thee*, *thou* mayſt try them many ways, leaſt they ſhould attribut that which they haue done to their own forces, and that fauour which they haue receaued, to their own labours, and deſerts; which *thou* knowſt we are very apt to do, if *thou* didſt not through permitting vs to fal into temptation, ſhew vs our own frailty. But this bleſſed Saint (whoſe interceſſion I moſt humbly implore for *thy ſake*, *whom* now none can deprive her of) did not think that by denying her to touch *thy* feet ſhe receaued wrong. For her humble ſoul thought it-ſelf too vnworthy of ſuch a fauour, when *thou* didſt put her in mind, that ſhe was to conuers with *thee* in a more ſpiritual maner then before; neither did ſhe reflect on the labour, pain and

griefe ſhe had ſuſtained. For, as *thou* knowſt, *loue* feeleth no labour, nor complaineth of any burthen. For only to haue ſeen *thee* aliue again, was ſufficient to make her forget al former afflictions. For her ſake, and for al their ſakes that *loue thee*, be merciful to my ſins, and bring me by true *loue* to be vnited to *thee* with them, where for euer without ceaſing I may praiſe *thee* my only *beloued*. *Amen*.

THE XLVII. CONFESSION.

O *LORD, my God*; I wil ſpeak to *thee* again, and again I wil cal vpon *thee* the entierly *beloued* of my hart. I wil melt away in *thy* praiſes, and I wil inuite al *thy* ſpouſes to to ſeek *thee* alone aboue al *thy* giſts and aboue al creatures. For in *thee* alone is *true peace*, and comfort to be found, and enjoyed. O how happy ſhould I eſteem my ſelf, if I were able to praiſe *thee* without ceaſing,

or be any cause that any should more and more languish with *thy love*. What should I do being born down with the weight of mortal flesh, and diuers internal afflictions, so that I can many times scarsly think on *thee*? What should I do (I say) but lift vp my hart, with my hands as it were by main force, sometimes by words, and sometimes by writing vnto *thee*, which I do not do as to one that is farr of from me, but as to one who is more neere to me then I am to my-self, and of *whose Goodnes, whose Wisedom, whose Beawty, whose Mercy, and most absolut and incomparable greatnes*, I am more assured of, then I am of any thing I see with my corporal eyes. O who would not *loue this Goodnes, this Maiesty*, and submit them-selues to *this most amiable beloued* of our soules? If any comfort, or happines were to be found out of *him*, we were somthing excusable in neglecting and forgetting our *chief good*; But seeing we cannot euen in this mortal life

find any content, but by *louing*, praiſing, and truly ſeeking and ſeruing *him*, we are too miſerable and too blame for looſing our-ſelues by reſting with *loue* and inordinat affection in tranſitory and viſible things? O far be it from *thy* ſpouſes to ſet their affection vpon any-thing but *thee*, or to bereaue *thee* of the affection which from al is to *thee* only due. Al that we, are and haue, is too little for *thee*; Let vs not therefor of that little we haue, take from *thee*! O let vs *loue thee* aboue al, and al others in and for *thee*. I do bemoan this miſery aboue al miſeries, yt thoſe who haue dedicated themſelues to *thee*, ſhould ſeek the *loue* and fauour of others, to their own and the others impediment in *thy loue* and ſeruice. Oftentimes we comply and correſpond vnder pretence to get temporal means, the while neglecting *thee*, *who* feedeſt the birds and cloatheſt the beaſts of the earth, who neither ſow, not reap, neither are they ſolicitous of any

thing but depend of *thy* meere prouidence, and yet *thou* prouidest for them. Can we think *thou* wilt haue less care of vs that haue left al the world for *thee*, then of the vnreasonnable creatues made only for our seruices? Hast not *thou* said by the *Spirit* of al *truth*, that *first seek for the Kingdom of God, and his iustice, al things els shal be added to you*? O let vs therefore leaue al things truly, that we may confide in *thee*, casting our care vpon *thee*, *who* wilt nourish our souls, and bodies, if we wil but faithfully and constantly adhere vnto *thee* our supreame and only *Good*. Let vs leaue pretending any thing, but *thee*. For often euen vnder the pretence of getting praiers of others, we poure out our-selues, in the meane time, neglecting to haue relation to *thee*, *who* wouldst more willingly giue, then we could ask, if we would but truly, and faithfully adhere to *thee*, and not stray out of our selues, hindering both our selues, and o-

Mat. 6.33.

thers from adhering to *thee*, to *whom* we owe al we are, and can do, and and therefor are greatly to blame, when we do not endeauour to *loue thee* with al our ſoul, with al our mind and al our ſtrength, which grant for *thy own ſake* we may endeauour to do, to *thy* honour and glory, *who* be praiſed, *loued*, and adored for al eternity. *Amen.*

THE XLVIII. CONFESSION.

SHAL not my ſoul be ſubiect to God? O my *Lord*, far be it from me to wil, or deſire any thing but according to *thy diuine wil*, which is only holy; Let me neuer reſiſt *thy wil*, ſignified to me by any means whatſoeuer. Let my ſoul be wholy turned into a flame of *diuine loue*, that I may aſpire and tend to nothing els but *thy-ſelf* alone; Blot out my ſins that my ſoul may return to *thee* by *loue*, from *whom* by ſin it hath

strayed! O let nothing but this desir of *thee*, my *God*, posses my hart; Let that be my solace in labours, pains, temptations, desolations, and al afflictions of body, or mind: Let not my hart (drawn by *thee* to seek after nothing but *love*) be so base as to couet, desir, and rest in any thing but *thee*. *Thou* art my life, my choice, and my only beloued. When I heat *thee* but named, my *Lord God*, it forcible draweth me into my-self, that I may attend vnto *thee*, forgetting my-self, and whatsoeuer els besids *thee*, for which benefit be *thou* infinitly praised. *Amen*.

THE XLIX. CONFESSION.

Psal. 150. *Dan.* 3. 57. OMNIS *spiritus laudet Dominum. Benedicite omnia opera Domini Domino, laudate & superexaltate eum in secula.* Let euery *spirit* praise our Lord; Blesse our Lord al the works of our Lord, praise and exalt him for euer. O my God that I were able with a pure soul

and louing hart to extol thy praise. But alas, *thy praise is not seemly in the mouth of a sinner*. But shal I for this hold my peace? If I do, yet permit me this comfort for thine own sake, yt I may inuite others more worthy, to sing and set forth the praise of *thy diuine Maiesty*, with whom yet as the last, and least, my soul shal ioin in the praise of thee our deare *Creator*: and in that which is so worthily possessed by thy sweet *Goodnes*. I wil reioice with al the forces of my hart and soul: O my holy and deare delight, what a most harmonious melody would resound ouer al the earth, if thy wil, and iust disposition took place in al things. Behold al thy works praise thee, euery one in their kind; only man (for whose help and comfort al other things on earth were created) peruerteth the order of thy Iustice, by misusing that noble free wil, which thou gauest him, to choose, and loue thee with! O what couldst thou haue done more, then with such a noble gift to haue endued vs? Ger- Eccli. 15. 9.

teinly if we would intend *thee* in al, and haue relation to *thee* in al, *who* art more present to our souls, then we are to our selues, we should hear *thee* giuing answers, sometimes by others, sometimes by *thy self*, and sometimes by the words of holy Scriptures, and ancient Fathers; and subiects would be tractable to Superiors rather gouerning by *thee* then by themselues; what *thou* wouldst commaund, they would commend; and in al not seeking their own glory or exaltation, would glory in *thee*, not in their own power; and what were done by *thee*, they would then accompt only wel done but what they did of themselues they would accompt little profitable, as to the aduancement of souls Then they would be able to se what were fit for euery soul vnder their charge, and when *thou* permitted this not to be so cleer to them, they would humble themselues acknowledging it happened for their vnworthines, beseeching *thee* to do the

by *thy ſelf* which could not be done by them; and if *thou* ſhouldſt perhaps let another (though their ſubiect) to ſee and diſcern what were fit in that caſe, or caſes though he were but the laſt and loweſt, and of the leaſt eſteeme in the Conuent, yet certeinly ſuch Superiors would not accompt it to derogate from their authority, that ſuchan one ſhould ſupply their place, and Offifice vpon occaſions; becaus they ſeek *thy honour*, and not their own; and though *thou* hadſt giuen them power to command, yet no otherwiſe would they vſe it, then according to ſuch maner and in ſuch caſes as *thou* doſt require they ſhould; In this maner gouerning with relation to *thee* and regard of *thy wil*, and with indifferency what *thou* wilt do by them, what by others, and what by *thy ſelf*, *whoſe ſpirit breatheth where it pleaſes.* *Io. 3. 8.* Then the ſenſual loue, and friendſhip between the Superiors and their ſubiects would ceaſe; then ſincerity, and reaſon would take place both in

the commander, and in the obeyer, both thinking al their *loue* and labour to be too little for *thy Godnes*, then would be *peace* on al sids, and the imperfections of al, would turn to the aduancement, not to the preiudice of any; then as they desired the friendship, or fauour of none, but in al things willingly and gladly depending of *thy prouidence*, so they would be friends with al *thy* friends, and pitty, and pray for (from the bottom of their souls) those that are *thine* enemies, amongst which they would verily beleeue they should haue been the greatest; if *thou* of *thy sweet Mercy* hadst not preuented them. Also inferiors that truly liue to *thee* and desiring nothing els but *thee*, though *thou* didst teach, and instruct them about the vse of indifferent things by an internal *light* which discerneth between custome and true reason, between their natural desirs and *thy true Iustice*, which only ought to take place in al things, yet they accounting them

ſelues wholy vnworthy of being inſtructed by *thee*, moſt willingly hear *thy wil* and commaunds, not only from Superiors, but from any creature whatſoeuer, accounting it ſufficient for them that it was ſignified to them, that it was *thy wil*, the which we ought to follow as doth a ſhaddow the the body, or els of little worth is any thing we do. For *thou* rewardeſt no works but *thine* own. O if al creatures would ſerue *thee* according to their capacities and ſtates, what a reſemblance would this life haue with heauen! No perſon, no ſtate can pretend to be excuſed from being able to ſerue and pleaſe *thee*, who haſt made our hart for thy-ſelf, and it can neuer haue *true reſt* and repoſe but in *thee* the Center of our ſouls. What creature is ſo little or contemptible that doth not in ſome ſort inuite vs in its kind to *loue* and praiſe *thee* my *Lord God*? If we would *loue thee*, they would not fail to ſerue vs, til we could ſerue *thee* without them. But alas as it is

affirmed, and that most truly, that *order is the life of things*, so man being out of order by seeking himself more then *thee*, and by doing that which may redound rather to his own honour then to *thine*, hath made al *thy* other creatures refuse that obedience wch they owed to man, if that he were truly obedient to *thee*. Our defect in this towards *thee* puts al out of order. For how can subiects be pliable to the wil of Superiors, if first they be not in the way of obeying *thee* with relation of their obediences to man as to *thee* and meerly for an according to *thy wil*? And how can we be at *peace* with others, if first we be not by true resignation in a way to haue *peace* with *thee* in our own soul? Where is the Obedience due to *thee* and others for *thee*, since oftentimes out of blindnes we giue Cæsar that which was *Gods*, and deny to him that which was due to him by the *of God*? As also if Superiors and Priests should stand vpon points surping that to themselues which

thou haſt reſerued to *thy ſelf*; what ſhal become of ſubiects? Certainly they wil not wel know what to do vnles it be very right between them and *thee*. But alas, *Si ſal euanuerit in quo ſalietur? If the ſalt looſe its vertue in what shal it be ſalted?* Happy are they that light vpon a good Superior; but much more happy are they, who by true *light* in *Humility* and Abnegation are inſtructed by *thee*, *who* art the only true teacher of *Humility*, true obedience and perfect *Pryer*. O my *Lord*, when shal it be ſaid, that the multitude of beleiuers are of one hart and ſoul? When shal al be vnited in the bonds of true *peace*? Neuer til our Charity beginning in *thee* do ſpread it ſelf to al others for *thee*. For there is no true friendship but that which thou knitteſt between ſuch as *loue* al in and for *thee*, and *thee* aboue al that can be imagined or deſired. O when shal thy Iuſtice and *Truth* in all things take place, that the earth may breath forth nothing but *thy* Praiſe? Then we should

Mat. 5.15.

be in paine, and not seeme to suffer
so sweet or pleasing would the pai
be; we should liue on earth, (no
as being strangers) in heauen; an
liuing heer should more liue wit
thee our beloued, then where we
necessity liued. For then thy wil be
ing done in earth as in heauen; th
earth would resemble heauen, whe
by the pain and grief of our banish
ment would be sweetned with
comfort almost heauenly, and thu
together with resigning our selue
to thy holy wil to be contented to b
denyed for a time til thy wil migh
thereby be wholy accomplished
and after that come to see thy glo
rious face and enjoy thee as thou a
in thy-self, who is our only happine
the expectation wherof would mak
this world tolerable to vs, and w
should then seek thy glory and th
fulfilling of thy Iustice in al thing
and not our own comfort, an
honour. Verily, al thy disposition
are so iust, that al things woul
happen to our greatest good,

we with humility and confidence in *thee* would proceed in al things; And not any ſtate, condition, or corporal complexion is there, wherein *thou* haſt not been ſerued in a perfect maner by ſome, or other. And if we run through al degrees from the Pope to the ſimple Religious, and from the greateſt Monarch to the pooreſt begger, in al we shal find ſome that haue faithfully ſerued and praiſed *thee*. And as for natural complexions, or diſpoſitions, the moſt wicked haue brought forth children growing Saints; and others who haue liued (as to al maner of ſins) ſo il, that whole Contreys haue fared the worſe for them, and diuers ſouls perished by their means, yet by *humility* haue become ſo pleaſing to *thee*, *O Lord*, that *thou* madſt them *thy* booſom friends; And no trade nor occupation, if it be lawful, but hath of it Saints, to the end to shew *thou* deſpiſeſt nothing that *thou* haſt made, how contemptible ſoeuer it ſeeme in the eyes of men. Why

therefor do we not *loue thee*, seeing al things on *thy* part concur to this end? We may pretend what excuse we wil; but nothing wil excuse vs before *thee*, *who* had no other end in creating vs, but that we should be partakers of that glory which *thou* prepared for those that truly *loue thee*; and in that country of al happines, we shal receaue al good things, and aboue al shal enioy *thee* the beginning and fountain of al *good*, without *whom* al things are as nothing as to the contenting and satisfying of our souls. And seeing meerly *thou* createdst vs, for our good, *thou* being infinitly happy of *thy-self* before *thou* createdst any thing, why shal we lay the fault of our not profiting or euerlasting perishing vpon *thee*? If there had been any thing wanting of *thy* part, we might iustly complain to *thee*; and if there were any thing yet meerly necessary, we requiring it humbly of *thee*. *thou* couldst not (so infinit *good* art *thou*) deny it vs. But seeing

thou createdſt man in the ſtate of innocency, and after his fal redeemedſt him with the pretious Bloud of *thy only begotten Son*, and haſt giuen vs a Law vnder which we are to walk; and by means of our holy Mother the Church haſt and doſt determine of al things as certainly as if that *thou thy-ſelf* wert ſtil corporally preſent to giue anſwers in al things neceſſary to ſaluation, how worthily are we to be condemned if we do not correſpond and ſatisfy ſuch *thy* moſt gratious wil, and prouiſion about vs? Beſids we haue *thee* within vs, to haue recourſe vnto vpon al occaſions, the which that we may do with the les impediments *thou* haſt ordained the ouerlooking and ſolicitude ouer vs of the Superiors *thy* Vicegerents, who gouern vs heer by *thy* appointment, and *whom* to reſiſt in any thing ſo it do not derogate from *thy* own authority immediatly to *thy-ſelf*) were highly to offend and diſpleaſe *thee*. For by theſe thy Subſtituts *thou* doſt

indg, and determin of *Spirits* and of the *verity* and *goodnes* of them and of their exercises, and doings; as whether they proceed from *thee* and *thy* motions, or no; and by them declarest what in general is to be done, or omitted; and in particular as there is occasion, in seculars partly by seculars powers, and in Religious by their Pastours and Superiours, that thus being in some certeinty of subordination, and good exterior order, we may freely attend to *thee* in our souls, without going forth but of meere necessity.

THE L. CONFESSION.

O WHO *would seek, or love* any thing but *thee* my *God*, *who* art exceeding great, and of *thy goodnes*, there is no end? Who would loose *thee* for nothing, and depart from the fountain of life, for to drink out of a Cestern, that is ful of filthy,

thy, and muddy water! What are al things, but *thy ſelf*, for the ſatisfying of our ſouls? If thou diedſt as thou diedſt for vs, that we might liue ouly to *thee*, can we think it much, if heauens, earth, ſea, and al contained in them, riſe vp againſt vs forgetting and neglecting *thy Mercy*? O let vs *loue thee*, and al things wil be at *peace* with vs, and we at *peace* with our ſelues. Is it not a ſhame for vs to ſee the birds praiſe *thee*, and al creatures in their kind to giue the honour, and yet we only capable of *thy* loue forgetful and vngrateful to *thee*? What is there is this world but it calleth vpon vs to ſeek *thee* in ſincerity of hart, and to liue to *thee* alone, and to make vſe of them euery one in their kind, to the end we may concur with them to the praiſe of *thee* our *Lord*, and Creator, to *whom* al *loue* and honour is only due? The Angels moſt humbly aſſiſt vs, and pitty vs offending *thee*, which willingly to do is ſo hainous a thing in their eyes that

they are amazed to see vs stray from true reason. But alas man was in honour, and knew it not; he was compared to beasts and became like vnto them. In this my misery I sigh and groane to my *God*, *who* in this my affliction is only able to help and comfort me. O how can we find in our hart to offend *thee*? *That*, and *that* alone is to be esteemed truly a *misery*. But yet are we sinners without comfort? No, no, my *God*, seeing *thou* canst forgiue more then we can offend, and it wil redound to *thine honour* and praise for euer and euer, that *thou* hast pardoned so many and greiuous sins and sinners. In which *thy glory* I exult from the bottom of my soul; becaus seeing I haue offended, for which I am hartily sorry, yet wil my *God* be extolled by al creatures for forgiuing it, for al eternity. O *thou who* art *thine own praise* supply in this and in al other things, the defect that is in al vs *thy* creatures to praise *thee* as *thy* iustice requireth *thou*

ſo ſhouldſt be magnifyed by vs al, who without *thee* are nothing but a ſack full of filth, and the map of al miſery.

THE LI. CONFESSION.

O *Lord, my deare God*, if we that are created to *thine own image* and *likenes*, and whoſe happines doth conſiſt in *louing*, pleaſing, praiſing, and enioying *thee*: If we (I ſay) did ſeek and deſir only *thee*, how wel would it go in this world? If we were faithful to *thee*, al things would be ſo to vs. When I ſee any of *thy* creatures abuſe the nobility of their ſoul by ſtraying from *thee*, or at leaſt by looſing their time which is ſo precious, in labouring and taking great pains to obtain the fauour of men, or ſomething els as litle to the purpoſe how can it but wound my very hart? ſeeing *thou* art neglected, and they take great pains for what they cannot poſſible obtain; in the

meane time forgetting to seek after *thy* sweet *loue*, which might be obtained euen for nothing, in cõparison of what they sustain by labouring for that which perhaps if they do get, or obtain, they are farther from being satisfyed then they were before. It is true the more we *loue thee*, the more we desire to *loue thee*. And the more we *loue*, the more able we are to *loue*, and the more easy it is to *loue*; and *loue* making al pains, confusions, difficulties, and afflictions sweet, what is there left to suffer? Only indeed the hiding of *thy* face and denying vs fully to enioy *thee*; this only remains to pearce our harts with, if we truly *loue*; and yet *thy iust will* is a consolation euen in the greatest extremity of this difficulty. Who would therefor not *loue thee*, wholy forgetting themselues and their own profit, and commodity either for time or eternity? Certainly the Prophets, Martyrs, Confessors, and Virgins that *loued thee* more then their liues

found torments, bannishments, imprisonments, and persecutions sweeter by reason of their *loue* to *thee*, and of their desiring to be faithful to *thy* amiable *Maiesty*, then al the pleasures, contentments, riches honours, and glory of the world did euer yet yeald to those that haue most abounded therewith since the beginning of the world. O if we could ask Salomon (for al the aboundance he liued in) and S. Francis in his pouerty, or S. Laurence vpon his Gridiron, and certainly both by his acknowledgment and theirs, their pouerty, and pain through *loue*, were sweeter then al his delights euen in this world; yea euen Iob sitting vpon the Dunghil and saying; *God gaue, and God hath taken away, as it pleaseth our Lord so let it be, his name be blessed for eue*, enioyed more comfort and *true peace* in soul, then al the comforts and pleasures of this world could giue, or haue caused to him. For only submission to *thee*, my deare *God*, bringeth true comfort to our

soules. O if we did truly humble our selues, how greatly would *thy goodnes* be exalted in our soules? If we did seek *thee*, not *thy* gifts, graces, and comforts, how then should we go out of our selues and thereby enter into *thee*? O if we were truly *humble*, how much wouldst *thou* be pleased to be serued by vs? and how many do fare the better for *thy humble ones*, though they be hidden and vnknown for such to the world? Certeinly the humble are so deare to *thee*, that *thou* seemest not willing or able to do any thing without them. For while vnmindful of all but *thee*, they forget themselues, *thou* in the meane time enrichest them with *thine* own works, that they may merit more grace, glory and fauour before *thee* in al things *thou* dost or permittest, to which to the vttermost of their power they concurre by *humble resignation*, if they can do no more, which is sufficient to satisfy *thee*, *who* needest not our works, or labours; but it is our

harts, *ſouls*, and *loues* that *thou* requireſt, and by which *thou* wilt do *good* to vs, or by vs. What *thou* thinkeſt meet for vs to do, or to be able to do, ought to be indifferent to vs, who ſhould haue no wil but *thine*, nor any election but of *thee*. Wel may it be ſaid, that where *Humility* is, there is alſo *Wiſedom*. For the truly *humble* being guided by *thy interior Truth* and Iuſtice more then by human wiſedom, ſurpaſſe the weaknes of their own folly; for ſo al wiſedom may be eſteemed, that is not from *thee* and in *thy light*, by which *light* only we can diſcern the glorious *truth* and not by the natural light of our weak vnderſtanding, that is not able without a beame of *thy Grace* to diſcouer ſuch *truth*, ſo blind is our ſoul of it-ſelf without *thee*; and it is only true *humility* that maketh vs capable of this *thy light*. And yet if a ſoul had been with S. Paul in the third Heauen, if ſhe ſhould leaue the way of *Humility*, ſhe would return to her former

blindnes, and the more she by vsurping *thy* gifts and graces to herself did puff vp her self, the more al true *light* and *discretion* would depart from her soul, and the more her folly would appeare to heauen, and earth to her great confusion both in this life and in the next if she did not return and come to know her own *nothing*. For as it is truly said; *The corruption of the best, is the worst*. O Lord deliuer al from this accursed sin of pride, which turned Angels into most vgly diuels, and hath been the cause of the separation of so many souls (created by *thee* to enioy eternal felicity) from *thee* my *God*; But especially deliuer those from this most odious vice who haue had the means by the mercy of *thy sweet Goodnes*, to come to some *true* knowledg of *thee* and themselues. For if we knew al, and could discourse with al the wit and eloquence of the Philosophers, Orators, and Diuines of the causes and effects of al natural and supernatu-

ral things, yet if we did no tknow *thee* by endeauouring truly to *loue thee*, we might truly be ſaid to know nothing. For only by *louing thee* and knowing our ſelues is *true* Wiſedom obtained. And how can it but peruert al true iuſtice, that *thou* art by ſo few (in compariſon of the whole world) ſought with a *pure intention*? If we being almoſt to death benumed with cold ſhould for remedy go forth into the bluſtering and far colder wind, or in the ſcortching heat of ſommer ſhould for mitigation therof to our body go to an hot flaming fire, who would not iudg vs euen out of our witts for our ſo doing? Euen ſo we when wanting ſupernatural *light* that is *true light* and neceſſary for the guidance of vs in the way towards *thee*, we in lieu of ſeeking after that *light* and of taking the means to come by it, do betake vs only to our natural light, the which as to the ſaid ſupernatural end is but meere blindnes, and darknes, and thus proceed-

ing in assuming for our means the contrary of that we should, we prosper both in our practice and in our end accordingly. The things which we practise as vertues being indeed no *true* vertues for want of the *discretion* that it necessary for the perfection of them, and the which *discretion* is but the self same as the *light* had from *thee*, wherby often-times our pretended vertues come to haue more of vices then of true vertues in them, such defect proceeding out of this, that indeed in our *inward* and *secret* consciences we think that we are able to do that which is right and profitable of our own selues, and without *light*, and ability for it from *thee*. And when harm falleth to vs, or to others by such our blind proceedings we lay the fault of it vpon *thee* where it is not, and not vpon our selues, where indeed it is. O ler this folly also be far from vs! for, *thou* art iust, O my *Lord*, and thy iudgments are equity, how hidden soeuer thy meaning in them be.

to our souls. I for my part desire to adore *thee* in al *thou* disposest, and do most gladly acknowledg, that al *thou* hast made is good, if it be put for that vse for which *thou* madst it. Do not we see that euen Spiders, and Serpents do draw the venom from the earth both for the purging it, and also for a farther vse that man therof maks, and yet these to our seeming are of the least worth as to good among *thy* creatures. But it is our mis vsing, abusing, and mis-applying *thy* creatures that makes the world turn vpside down. The hail thunder storms, rain, & snow, did the three Children in the furnace inuite to praise *thee* as good in themselues being made by *thee*. But nothing is so good in this world, but it may be peruerted and abused. For if man whose soul was made by *thee* in such purity, by sin becometh so foul, how can this choose but breed disorder in the world, al things therein being giuen by *thee* to be disposed by him, and vsed by him as

helps to serue *thee* while we liue heer? But ô my *God*, I wil speak to *thee*, and I wil cal vpon *thee who* art *Wisedom* it-self; If *thou* smile at my folly, yet behold me sinner, and instruct me in *thy* Law, which is sweet aboue al delights of the world; and to serue *thee* for *loue*, is that which I only desire. In al my miseries and afflictions of body and soul *thou* despisest not any soul flying to *thee*, and dilating my-self to *thee*, I do comfort and strengthen my hart, which aspireth to nothing, as *thou* knowst by this my speaking to *thee*, but to ease my soul by begging help of *thee*, and declaring to *thee* my only *friend*, my sins and miseries. For if we fly from *thee* whither go we, but out of one darknes into another? Who can discouer our wounds to vs, but *thy-self who* when we acknowledge them, dost also cure the languishing diseases of our very souls? O in *thy light* let me see *light*, that so al impediments may be remoued between *thy Godnes* and my soul? My

soul can neuer return to *thee*, til it be purged and purifyed by *thy grace* and Mercy. Of my-self I can do nothing. *Thou* therefor that madst and redeemedst me, saue me, who euery moment should perish, if I were not assisted by *thee*. I see nothing, or hear any thing, but it giueth me new cause to praise *thee*, and to seek *thee* aboue al gifts, graces, and creatures; Grant me therefor to serue *thee* in that maner *thou* wouldst be serued by me. For I am not able to do any thing good of my self. Let me by *Humility* and true obedience return to *thee*, from *whom* for my sins I deserue to be separated with the diuels eternally; but *thy Mercy*, which is aboue al *thy* works, pardon me, and giue me *Grace* to liue better heerafter. O my *God*, me thinks some times I haue so liuely a feeling of my own *nothing*, and see so plainly that we depend wholy of *thy grace*, and Mercy, that I wonder how it is possible I should any more be able to presume of my-self in any

thing whatsoeuer. But alas this passeth away; and like dust carried away with the winde, so is my soul with vanity; In which my sin, and misery I groan to *thee* from the bottom of my soul, *who* art my *helper* and my *deliuerer* from al mine enemies, wherof the greatest is my self; and to *thee* I declare my iniquities which are without end, or measure, to the end I may glorify *thee* the more *who* shewest mercy to me, and reiectest not the most disloyal of al *thy* Maiesties seruants. For which let heauen, and earth praise *thee*, seeing I am not able by any thing to shew gratitude to *thee*. For I cā do nothing but declare *thy Mercy*, and beseech *thyself* to supply my defect in praising *thee*. For *thou* only canst do it, as I desire it should be done. The very Seraphins are too short of being able according to *thy* worth to praise *thee* and al *thy* Angels and Saints accompt themselues, as dumb in comparison of *thy* deserts from them For al *thy sweet Mercy* be *thou* there.

for by al, not as able, but as willing to praise *thee*, magnifyed for euer and euer. *Amen.*

THE XLII. CONFESSION.

O *My Lord, and my God*; If none haue much forgiuen them, but those that *loue much*, what wil become of me? This day we read in our Office, that Saint Marie Magdalen coming to *thy* feet (which she watered with her teares) heard that comfortable answer from *thee*, to wit; *Go in peace, thy sinnes are forgiuen thee*; but it was out of this regard that she *loued much*. This answer *thou* madst to her (whose hart in silence spoak vnto *thee*) doth much comfort my sinful soul. But yet when I remember how void I am of that which was the necessary disposition for her soul to hear those comfortable words, *thy sins are forgiuen thee, go in peace*, it draweth teares from mine eyes to see how far my soul is de- *Luk.* 9. 13.

ſtitute of that pure *loue* which preuaileth with *thy diuine Maieſty*. What shal I ſay? What shal I do? Or wherein shal I hope? I am not fit to plead for my-ſelf, my ſinnes, indeed are ſo many and ſo great; and as for the *loue* which only *thou* deſireſt, behold my ſoul is deſtitute of it. For if I haue any towards *thee*, my *God* it is but a ſenſible, childish loue, which is a loue little beſeeming the beſtowing vpon ſuch a *God*, *who* is al *Good*, Beawty, Wiſedom, yea euen *Goodnes* and *Loue it-ſelf*; to *whom* is due a *loue* which is able to ſuffer al things for this *loue* is a ſtrong *loue*, more ſtrong *then death* it-ſelf, the which kind of *loue* is far from me, who am blown down with the leaſt blaſt of temptation, and cannot endure any diſgrace, deſolation, or difficulty whatſoeuer, as it beſeems a true *louer* of *his*. But notwithſtanding my pouerty, and miſery, yet I wil hope in *him* and wil approach to *his* feet, *who* is *Mercy itſelf*. There, my *Lord*, and my *God*,

I wil in silence sigh and weep both for my sinnes and for my defect in *louing thee*, *who* art worthy of al *loue* and Praise whatsoeuer. There I wil beg this *loue* so much to be desired. There I wil wish and long for it, and from *thy* feet I wil not depart til *thou* denounce to me; *thy sins are forgiuen thee*, and saiest to my soul, *go in peace*. This voice I long to hear in my hart, that I may with the voice of exaltation praise *thee* for euer. *Amen*.

THE LIII. CONFESSION.

Amen, Amen, dico vobis; quia receperunt mercedem suam. (Math. 6., *Amen, Amen I say vnto you they haue receiued their reward.* These *thy* words my *Lord* and my *God* come into my mind so often as my thoughts dare to think of hauing deserued any reward at *thy* hands, and serue as a motiue to subiect my soul totally to *thy diuine Maiesty*, before *whom* now

I do professe, and acknowledg that my desirs, and endeauours are so defectiue in comparison of what is to *thee* due from me; that I may, and do euen say to my soul; *Peace; be humble and subiect in al to thy God, whom thou art not worthy so much as to name with thy defiled mouth.* Indeed my *Lord*, *whose* power and *Maiesty* prostrate I acknowledg and adore, with al mine hart and soul; if I should, neither in this, nor in the next world, receaue any other reward but what already *thou* hast bestowed on me, which I haue (I must needs confesse) receaued *gratis of thy Mercy* without any desert of mine owne, yet that which *thou* hast so already done for me, is sufficient to declare to Heauen, and earth the superaboundance of *thy mercy* and clemency to a sinful, and contemptible creature. I wil there for sing vnto *thee mercy, and iudgment* al the days of my life, wishing alwayes that *thy wil*, which is Iustice it-self, may be wholy and perfectly accom-

She dyed presently heere-vpon.

pliſhed in me, *thy* ſinful ſeruant. Let me liue as-long as it pleaſeth *thee*, or dy in the very beginning of theſe my deſires to *loue*; ſend ſickmes, or health; ſuddain or lingring death; pouerty, or aboundance, good fame or that I be by al the world deſpiſed; and in fine in al do with me as it is moſt for *thine honour*. For in this I place al my comfort and happines, faithfully to ſerue *thee*, and to be little or great in thine eyes, as ſeemeth beſt to *thee*. For I accompt it a ſufficient reward for al that euer I ſhal be able to do, or ſuffer, that *thou* haſt admitted me vnworthy wretch, into a place of liuing where I may know and euen ſee with mine eyes how to ſerue and pleaſe *thee*; this (I ſay) is more then can be deſerued by me. For to ſerue *thee* is an *honour* aboue al that can be imagined by me, yet without any regard of recompence it is due to *thee*, that I ſerue, and *loue thee* with al the forces of my body and ſoul, which grant I may now begin to do

and perſeuer therin til my end, that I may for *thy own ſake* obtain the happines eternally to praiſe *thee*. O remoue al impediments between my ſoul and *thee*; Let me dy to al created things that I may liue alone to *thee*! O let al creatures be to me, as if they were not, to the end I may more fully attend to *thee* in the bottome of my ſoul, where I wil in ſilence harken to *thee*! Speak *Peace* to my ſoul, that I may be capable of *thy* voice more ſweet then al things whatſoeuer. Speak to my hart; but ſpeak ſo as I may hear *thee*. Teach me how to practiſe to *thy* honour thoſe diuine vertues which make ſouls ſo pleaſing to *thee*; to wit Charity, Humility, Obedience, Patience, and *Diſcretion*, which iudgeth between cuſtome and true reaſon; between opinion and *thy* true Iuſtice, which manifeſteth it ſelf to thoſe ſouls, who ſeek only to *loue* and praiſe *thee*.

THESpians soul having written thus so far went no farther, being surprised with a bodily indisposition vpon the 29. or 30. of July 1633. which proued to be her last sicknes that brought her to a happy death vpon the 17. of August following. The last of these Confessions *saue one, she began (as there appeareth) vpon S. Mary Magdalens day, being the 22. of July next before her death.*

HEERE FOLLOVV SOME other Sentences, and Sayings of the same pious Soul found in some others papers of hers.

THE interior, or Spiritual disposition of man, is of that great, and infinit worth, and moment; that so it be wel, al other matters wil also go wel, and be in good plight. And the good state of the *interior* (and therby also of the exterior) proceedeth from the harkning to and following of the *Diuine interior Cal, or inspiration*, the which to a soul capable of an internal life is, or ought to be as *al in al.*

And wo to such a soul who ouercome by threats or persuasions from without, or by temptations within her, or other occasions whatsoeuer, giueth ouer her prosecution of *Mental prayer*, by meanes wherof only is she capable of discerning and following the *diuine will*, and *Cal*. And therefor ô you souls that are capable of *internal prayer*, do you accordingly prosecute it, and be grateful to *God* for the *grace* of it. For it causeth the greatest happines that is to be gotten in this life, and an answarable happines in the future. For by it in this life one passeth through al things how hard, and paineful soeuer they be. By it we become familiar euen with *God him-self*, and to haue *our conuersation in Heauen*. By it al impediments wil be remoued between *God* and the soul: By it you shal receaue *light* and *grace* for al that *God* would do by you, By it we shal come to regard *God* in al things, and profitably neglect our selues. By it we shal know how to conuerse on earth without preiudice to our souls. And in fine by it we shal praise *God*, and become so vnited to *him*, that nothing shal be able to separate vs for time, or eternity from his sweet *Goodnes*. And let him be *al in al* to vs, *who* only can satisfy our souls. *He* is *his* own Praise, in which and by which we are infinitly happy, though of

our ſelues we are able to praiſe and *loue him*, but in a very poore maner. who can ſay (that deſire nothing but to *loue* and praiſe *him*) that they are poor, ſeeing he *who* is more theirs then they are their owne; is ſo rich, and to *whom* nothing is wanting that ſhould make *him* an infinit happines? in this let vs ioy, in this let vs glory without intermiſſion. when we are not able to attend vnto *him* and praiſe *him* as we would, let vs commend our hart and ſoul to the Saints in Heauen, who without ceaſing praiſe our *Lord*: Let vs do that by them, which we are not able to do by our ſelues: yea let vs deſire *him*, *who* is *his* own praiſe, and only is able to do it as he deſerueth to haue it done, to ſupply what he deſireth we ſhould wish *him*. Let vs ſeek no other cõfort but to be able without al comfort to be *true* to *him*, Let vs reſt in *him* alone, and and not in any thing that is or can be created. Let vs not ſeeke the giſt, but the *giuer*. O how little is al the *loue* we can giue *him*, in compariſon of that he deſerueth from vs? where, therefor shal there be room for any created thing in out ſouls? Let vs wish and deſire. and (as far as it lyes in vs) procure that al *loue* be giuen to *him*. Let *him* haue al *Glory*, al Honour, and al Praiſe. Let vs deſire the fauour of none, but *him alone*, to *whoſe* free diſpoſition, let vs ſtand

for time and eternity; as absolutly by our wil, as if we neuer had any other freedom of wil in vs. Nothing we do or suffer, let vs estecme great: for our sinnes deserue much more. Let our whole care tend to the magnifying of *him*. Let *his honour* be ours; and let vs seek nothing, but to be wholy *his*, who is most worthy to be that that *he* is. If it is *his* delight be to be with the children of men, what should comfort vs, but to praise and *loue him*? Those that seeke *him* shal find *him* With al their heart, O who would seek any thing beside *him*, seeing *he* is not more willing to giue vs any thing, then his own self, heer by *grace*, and heerafter in Heauen by glory? Let vs adore *him* in *spirit* and *truth*. Al we can giue *him* is nothing, vnles we entierly giue *him* our selues, and that also cannot add to his greatnes, and glory: yet if we doe this, so much doth *his diuine Maiesty* esteem of this gift, that for it and in requital of it, *he* wil giue vs *his own self*: al *his* gifts, and graces are a meanes for the preparing of vs for this end, if we vse them rightly with *Humility*, and according to the iust *wil* of Almighty *God*. Let vs extend our wil to serue, *loue*, praise, please, and magnify our *Lord* to the vttermost we are able, yea without al limits or bounds. Let vs desire *his* honour, til such time as we may

may be ſwallowed vp in the bottomles Ocean of al *loue*, and praiſe *God in him-ſelf*, in *whom* and by and in *whom* only, we can praiſe *him* as we ought. Let vs *loue him* as far as we are poſſible able, without re-gard of our ſelues, either for time, or eter-nity. This is the humble *loue* that feeleth no burden. This is the *loue* that knoweth not how to attribute any thing it doth or ſuffereth, to it-ſelf. It chooſeth not wher-in *God* shal make vſe of her, but accom-modateth her-ſelf in al things to *his diuine pleaſure*. If it were *his* wil to haue it ſo, she would rather for euer be picking vp chips or ſtraws, then out of her own election, to be doing that which is moſt admired, or might ſeeme to her to procure her the greateſt reward. O you ſouls that *God* be-ſtoweth *his loue* vpon, think it not much to beare the burthen, not only of your ſelues, but alſo of al that you liue with: for *God* beareth you vp in al, more then you can cō-ceaue or imagin, Beware aboue al things of pride, For that caſt euen Angels out of hea-uen. A ſoul of *prayer* as-long as she keeps *Humility*, is in no peril of going out of her way.

It is certainly true, that *God* giueth *him-ſelf* to them, who forſake *al*: I ſay, *al* and not by halfs, with reſeruing what we pleaſe to our ſelues, but to al that forſake *al*, *he*

gineth *himself*, without exception of persons, and he that pleaseth our *Lord* needeth nor feare al the diuels in hel.

It is a wonderful thing to see the variety of opinions that are, or may be about the best vse of those things that of themselues are indifferent, or at least are not euil, one holding this, and another that, euery man according to his fancy, and (as Saint Paul saith) *abounding in his own sense*. No wonder then that those that liue, and conuerse with others, and namely in a Religious Community, do easily fal into occasion of iars, and differences with others, whilst euery one pretends the truth, and the best to be of her side, howsoeuer it be indeed; and therefor ones nature wil easily take occasion of iarring with others, if it be not mortifyed by restraint from what it is inclining to by such occasions. It is only the diuine vertue of *true discretion* that is able to discern and iudg for ones own practise what is good, better, or best of al in the vse of those indifferent things. The more truly mortifyed the soul is, the cleerer is such *light of discretion* in her, and wil increase in her, if she be stil solicitous more and more to liue to *God* in her *interior*, and to dy to her-self, and to al created things by simply regarding *God* in al she doth, or omitteth, & intending *him* alone in al things.

Rom. 4. 3.

It is a true prouerbe that it is an eaſier matter to corrupt the mind of one, then of a great many. Wherefor we muſt remember that it is a good, and happy thing for Brethren to dwel in One, or rather (by *true loue and charity*) in that *One* Which is truly neceſſary, to wit, in *God*. For no *loue* is true, but that which is in *him*, and for *him*, and without impediment to his *loue*. Al other *loues* are falſe, ſlippery, peruerſe and vaine, as not being founded in *God* the ground of al true, and happy *loue*, nor being referred to *him* and *his loue*. But the true *loue*, which is the *diuine*, wil make al others deare vnto vs for *his ſake*, and none deare but in *him* and for *him*. It wil make vs incapable of accounting any to be our enemies how hardly ſoeuer they treat vs, becauſe in al things we wil regard *God*, that permitteth ſuch difficulties to happen to vs, to the end our fidelity to *him* may therby be tried and ſo not regard (with any auerſion) the party who afflicteth vs: And it wil be ſufficient for vs towards the pacification of our ſoul vpon the hard, or bitter vſadge offred vs, that we remember that he hath ſuffred it to happen to vs for our good, *who* only knoweth what is beſt for the humbling of vs and the abating of our pride, the which muſt be done if wil be pleaſing to *God*, to *whom* now, and euer I commit my-ſelf. *Amen.*

Vnum sit mihi totum, id est, *omnia in omnibus. Let one be al to to me, that is, Al in Al.* This was a Poesy bestowed on me and my Parteners by another, the *truth* wherof I pray God may answerably be in the harts, and *loues* of vs, and of al other souls whatsoeuer.

The *simple exercise* of the wil being faithfully and perseuerātly prosecuted (through *Gods* concurring grace) remoueth in time al impediments between our soul and *God*; and the soul by *loue* cometh so to transcend al created things, yea euen her own self, that al creatures are to her as if they were not, as to any hurtful distraction they cause to her, or as to any other impediment between her and *God*, the which can be only by inordinate adhering in affection to those creatures.

A *true spiritual internal life* is so priuate and secret between *God* and the soul, that others cannot easily discerne it, no not by by the external effects of it. For in her exterior cariadge she is common, and general as hating singularity; by meanes wherof, she euoideth much occasion of pride, and walketh the more seeurly between *God* and her.

Those that liue an internal life do so wi h-draw al natural inordinate affection from creatures, that they often therfor are cen-su-

red by ſuperiors & equals to neglect others out of pride. But they abhorring to haue ſpecial intereſt in any, do proceed ſo far as they can, according to true charity, and mind not what others iudg of them, they deſiring only in al to diſchardg their duty to *God*, *whom* they regard in al things; and as they haue intereſt in none, ſo not any hath intereſt in them. In that which they propoſe to Superiors they proceed (as in al things els) with al ſincerity, deteſting the contrary practiſe euen with thoſe that are moſt aduerſe, and contrary to them, much more with Superiors; and whatſoeuer they deſire to do, they do it with ſuch an indifferency, that what euent ſoeuer come of it, they remain in *peace*, embracing it as *Gods wil*, *whoſe wil* is their law. If that which they propoſe, either for the common good and *peace* of the houſe, or for their own good, do not ſeeme fit in true Iuſtice, or reaſon to Superiors to be granted, they importune no farther, nor deſire the fauour of being condeſcended to in their motion. But rather (remaining themſelues indifferent) that they determine and proceed in it, to whom it appertaineth.

A Superior hath great reaſon to take heed of putting a ſoul from the exerciſe of her *internal Prayer*, or ſo ouerchardging her with labourss, or ſolicitudes, that she can-

not become recollected In her daily *praier*, it being a soul that hath aptnes in her to make spiritual progresse by *prayer*, and the other exercises of a Contemplatiue life; yea not only the soul her-self wil feel the vnspeakable dammage that wil come to her therby, but also the Superior him-self in the Obedience which he expecteth, and is due to him from her, wil see the harme and looose that come h by such bereauing of the soul of her *prayer*. For she who would by *discreet*, prosecuting a course of *mental praier* haue become subiect (if it were necessary) euen to the creature that is of the least esteeme, or worth in the world, becometh now for want of that strength and help which is gotten by such *prayer*; to be almost impossible to be ruled by the wisest man in the world. For liuing in Religion (as I can speak by experience) if one be not in a right course of *prayer* and other exercises, between *God* and our soul, ones nature groweth much worse then euer it would haue been if she had liued in the world. For pride and self-loue, which are rooted in our soul by sinne, findeth means to strengthen it self exceedingly in one in Religion, if she be not in a course that may teach her and procure her true *Humility*. For by the corrections and contradictions of the *wil* (which cannot by

any be auoided, but wil be, liuing in a Religious Community) I found my hart grown, as I may ſay, as hard as a ſtone, and nothing would haue been able to haue mollified it, but by being put into a courſe of *prayer*, by which a ſoul tendeth towards *God*, and learneth of *him* the leſſon of truly *humbling*, herſelf; In which courſe being placed, and euer tending to the increaſe of *Humility*, euen the defects and errors she committeth either out of frailty or ignorance, do turn to her gaine, as giuing her occaſion of the greater *humbling* of her-ſelf to and vnder *God*; and *Humility*, and the *loue* of *God* (wherein al her good conſiſteth) do each of them increaſe the one the other; for they are inſeparable companions.

It is the grace of God and tending to *him* by way of *loue*, that only can ſo enable a ſoul, that no difficulty, or diſgrace can happen, which she is not prepared for, and therefor is able willingly to embrace the ſame. Verily I can affirme this by mine own experience, that a croſſe word, or ſlight reprehenſion before I got into this *ſpiritual* cours, was more inſupportable to me, and did more diſquiet my mind, then al the difficulties or diſgraces, which ſince haue faln vpon me, haue done. For now me thinks though I be neglected by al the world, yet by flying to our *Lord he* eaſeth

me of al my burthen; and as I haue deſired to haue no other friend, or comforter but *him* ſo it pleaſeth *him* neither in doubts, feares, paines, diſgraces, nor in any other miſeries (whereunto this life of ours is ſo ſubiect) to reiect me; Only *he* exacts of me that in al the contradictions of *wil he* ſends me, or permits to fal on me, I wil humble my-ſelf and be confident in *his* help; Of Which, if I do ſo, I shal be much more ſure, then if in mine own hands I had a moſt abſolut power.

None are able to preſecute the waye of the *Diuine Loue*, but they who are reſolued to to deny themſelues in al things, and who willingly and wittingly adhere to no created thing; For if the ſoul do willingly retain an affection to any ſuch thing, she is at a ſtop, and can go no farther. For *God* muſt be ſought and *loued* wholy, if we deſire to arriue to *Perfection*.

Shee ſpeaking of the Sanctity of the old Orders in old time, when they were in their beſt caſe, or in the Prime of their good Spirits, *writeth and ſayeth as as followeth, viz.*

THEN only the honour of God was ſincearly, without intermingling of human

ends, or intereſts, intended and ſought, and al Orders with one conſent of hart did concurre to the aduancement of that alone, they then applied themſelues to ſeueral exerciſes in the exterior euery one according to his Inſtitute, ſome more eaſy and ſome more ſtrict, ſome of more action, and ſome of leſſe; yet *interiorly* their principal end was al one, and that was to find and enjoy *God* in their ſouls; and out of that perfect *Charity* which eſpecially by thoſe their internal exerciſes did grow in them, they did euery one as *God* did require and enable them, imploy part of their time in gaining, or doing good to other ſouls. Then there was no great care or ſolicitude about temporallities, *God* taking care, and being as it were ſolicitous of them; Then there was indeed al ſincere and real proceedings between them; Then there was perfect *amity* without proper intereſt or fond affection to the impediment of their *louing* and ſeeking after *God* alone; who is that *One thing* which only is *neceſſary*; Then there was no acceptation of perſons, but they were contented, ſo *Gods* honour were aduanced, not caring though it were done by any other Order as wel as by themſelues. O *Lord my God*, if this *Spirit* might be reuiued againe, how much would my ſoul rejoice? If Saint Benets his, S. Francis his, S. Ignatius his, *&c.*

children were perfectly, as this life wil permit, vnited together, and with one hart, and consent seek and labour to aduance *thy* honour and praise, as our founders do in Heauen, which if we did then would the *Spirit* of the primitiue Church flourish, and *thy* torn and mangled members be healed and perfectly set againe together; Then heretiks and sinners would easily be conuerted by them to *thee*; Then there would be another *learning*, then now there doth flourish in our Order; and *thou* by them wouldst speak, *who makest the tongues of infants eloquent*; Then they by *prayer* conuersing in a familiar and tender maner with *thee*, would speak so, that none would be able to resist *thee* in them, Then their iudgment would be so cleered that they would vnderstand most hidden mysteries; Then an hower of *praier* would instruct them more fully, then fifty years study can do, they hauing by the meane of such *prayer* (in al things) relation to *thee* the only true *wisedom*, and in *whose light* only is *true light* to be seen. By *louing thee* and dying to themselues in al things they would become maisters of themselues, and al the world would then nothing moue them, nor would any thing affright them, becaus *thou* wouldst be their stay and comfort in al things.

Wis. 10

If we wil do as we ought and as is best for vs, we must be subiect to the *wil* of *God* in al things without exception; And this is the benefit of an *internal life*, that it makes one capable of seeing and knowing *Gods wil*, and also most ready to performe it, Which way soeuer he signify it to them; which makes them obey as readily, and willingly (meerly for *Gods sake* and out of obedience to *him*) a simple or imperfect Superior, as they would an Angel, or the Wisest creature in the world; yea if it were possible that a worme, or any other creature were ordained by *God* to rule ouer them, they would with al their harts embrace *his wil* by them. For without this total subiection to *God*, it is impossible to become truly *Spiritual*. For if we resist *his wil* in our Superiors; in vaine do we pretend to please *him*? This vertue therefor of Obedience, we must learn of *him*, the which must be grounded vpon true' *Humility*, that must be our stay in al things. And those two vertues of *Humility* and *Obedience*, together with the diuine vertue of *Discretion*, *he* wil teach vs, if we do our parts in seeking to become more & more humble, and subiect to *him*. For seeing it is *his wil* we should obey and become truly *Humble*, how can we doubt but *he wil* giue vs the *grace*, if we *Humbly* and

perseuerantly beg it of *Him*, and practise those vertues vpon occasions as wel as we can? For *he himself* hath said; *wh.n we aske our father bread, he doth not giue a stone, nor if we aske him fish, wil he giue a serpent*; much lesse wil *he* deny vs what is necessary to make vs pleasing to *him*, and we seeking, or desiring nothing but by true *loue* to be faithful to *him*. *O Praier, praier*, able to obtaine al things! O how cometh it to passe my *Lord*, that this *Omnipotent* thing (as some of thy deare seruãts tearme it) *praier* should be so vnknown, yea and euen to them whom *thou* tearmest the Salt of the earth, contemned, (I meane *Mental praier*) at least for the practise of poore simple women, for whom they hold it aboue al things most dangerous, euen to my own knowledg, as I haue known affirmed by Superiors of seueral Orders! O misery to be truly lamented by al that haue or may haue tast in *praier*, and by the effect thereof know how sweet a thing it is to attend only, and wholy to the praise, and *loue of God*. Surely the want of the *wisedom*, which by *praier* the Saints did gaine, is the cause why cústome and opinion do take place for the most part in this world of true reason. Surely neuer was the world reformed of its sins and errours; but it must be by the *wisedom* which cometh from *God*, and is farre different

Luk. 11.12.

From that which is accounted Wiſedom by the world, which as S. Paul ſaith; *is folly before God.* 1. Cor. 3.19.

CERTAIN OTHER DEVOtions of the ſame deuot Soul D. Gertrude More, which she left written in her Breuiary.

In the fore part of her Breuiary she had framed and written the enſuing praier for her due performance of the diuine Office, viz:

Al you that bleſſe our Lord, exalt him al you can; for he is greater then al your praiſes.

OMNIS SPIRITVS LAVDET Dominum. Let euery ſpirit praiſe the Lord.

AND I thy poore creature, who am not worthy to name *thee* (my *Lord* my *God*, and al my *good*) do heer in the preſence of al thy Celeſtial Court deſire to perform this my Office with al diligenc

and with an *amourous* affections to ward *thee* my *God*, *who* hast imposed this sweet and most to be desired obligation vpon me sinner, who doth not deserue any such honour, or comfort from *thee* as to be admitted to ioine my cold and frozen praises with al those who praise *thee* either on earth or in heauen where al to my comfort do without ceasing continually praise *thee*. And for what is wanting in me for the performance thereof, as I should and ought to do, supply it out of the superaboundance of *thy merits* and *mercy*; I desire to say it with al my hart according to the intention of our holy Mother the Catholick Church; of which I desire through *thy grace* to liue, and dy a true member; be *thou* according to her desir, Adored, Blessed, Magnified, and supreamly Superexalted by *it*; Let it be to the honour of *thy* al Immaculate Mother the Lady and Queen of Angels, and Saints; to these in a particular maner; (viz) to my good Angel, our most holy Father S. *Benet*, S. *Scholastica*, S. *Ioseph*, S. *Peter and* S. *Paul*, S. *John Enangclist*, S. *John Baptist*, S. *Thomas*; *and my deare* S. *Augustin*, S. *Mary Magdalen*, S. *Gertrude*; and in fine, al that are in Heauen haue by it to them exhibited by *thee* what *thou*, willest and desirest should be; I beseech *thee* also that I may by it pray to *thee* for al afflicted, pained, tempted, and

troubled, that they may pleaſe and praiſe *thee* in thoſe their miſeries and ouercome them to their comfort and *thy glory*; I alſo offer to *thy ſweet Mercy* al thoſe ſouls who by deadly ſin are enemies to *thee*, which is indeed the miſery of miſeries; O let them return to *thee who* art our beginning and the *true Center* of our ſouls, from *whom* to be ſeparated by ſin is a moſt greiuous hel, and to *whom* to be vnited *by grace* is a moſt ſweet *Heauen*; Conuert therefor and recal thoſe ſouls to *thee* for whom *thou* ſparedſt not *thy* moſt pretious Bloud, ſhedding it to the very laſt drop for vs ſinners; I offer *thee* alſo my Parents, *who* haue placed me heer in *thy* houſe, where here I may euen heare and ſee how to ſerue *thee*, and where I may night, and day attend to *thee* and praiſe *thee* my amiable and moſt to be deſired *beloued*, *whom* to ſerue and to be obliged to *loue*, is the only happines in this world, and to *whom* to be tyed by vowes, and other obligations of Religion is a moſt ſweet *ſeruitude* and *yoke*, and ſo ſweet that no liberty is to it to be compared; I offer *thee* alſo our holy Congregation, and al that euer, or shal deſire my poore vnworthy prayers; and aboue al I offer *thee* al thoſe in earth, or Purgatory which thy *diuine Maieſty* would haue me pray for to *thee*, beſeeching *thee*

that *thy Diuine wil*, and pleaſure may be perfectly accomplished in al creatures, and laſt of al though not with the leaſt affection, I offer to *thee* this thy Conuent, wherof though very vnworthy of ſuch a fauour as to liue in ſuch a happy company I am a poor imperfect member, beſeeching *thee for thy owne* ſake, and by the *loue thou* beareſt to al ſuch as truly ſeek to pleaſe *thee* alone, that *thou* wilt mercifully enrich their ſouls with the moſt aboundant gifts of *thy grace*, ſo that their whole ſtudy may be to pleaſe, praiſe, and worship *thee* in *ſpirit* and *truth*, and eſpecially I offer *thee* thoſe therein, that haue done, do or shal heerafter, by their patience in ſupporting the defects of their Siſters, and helping them by that meanes to beare their burthen, and by their giuing good example in *Humility*, Obedience, and other vertues, be a meane or helpe to the maintaining of Peace in this *thy* houſe; towards which thou haſt shewed ſo much Prouidence, that if we caſt not our whole care both for body and ſoul vpon *thee*, we shal not deſerue the fauours *thou* haſt shewed to vs. We are *thy* little *flock*; keepe *thou* euer poſſeſſion of vs; let vs be of one mind, and of one hart, and let vs al and euery one with one conſent according to *thy grace* giuen vs ſimply intend, and regard *thee* in al we do, think, ſpeak,

The Benediction Nouns at Cambray.

or deſire: *thou* haſt called vs and gathered vs together, ſend vs a good life, and a happy death, to *thy* Praiſe, Honour and Glory, *who* art *God* of al things, and to *whom* now and for euer be giuen al Laud and Praiſe by al creatures. *Amen, Amen.*

Delicta iuuentutis meæ, & ignorantias meas ne memineris Domine.

Ab occultis meis munda me Domine, & ab alienis parce ſeruo tuo.

O Domine Spes mea: delicta quis entelligit?

O my God, my deare *delight* and al my happines: Thou knowſt I groan in *ſpirit* againſt my-ſelf, to think that I made no more haſt to couclude an euerlaſting league and *peace* with *thee* my *God!*

O teach me to *loue*, or let me not liue, *thou* only canſt do al things, and I, as *thou* wel knowſt, can do nothing. Behold I deſire to leaue al to find *thee*, and to dy to al created things, to the end I may liue only in, and to *thee*. I deſire only *thee*, and to return to *thee* the beginning of al creatures and the ſupreame *beloued* of al chaſt ſouls?

O how powerful is thy *true loue* in a pure ſoul? O purify my hart and ſoul, ſo that nothing but *thy loue* may liue in me!

O when shal I see my soul vnited to *thee*?

O when by true loue shal my soul languish for *thee*?

O when shal I be wholy turned into the *loue* of *thee*?

O that I might do in al things that which is pleasing to *thee*?

O when shal my soul by transcending al created things become capable by Charity of embracing *thee* in the bottom of my poor soul?

O loue, loue, loue; what wonderful effects dost thou work in a soul? *Thy loue*, my *God* doth sweeten al miseries, and maketh light al burthens, and labours.

Verily nothing in the world is so delightful to them that loue it, and haue as much of it as they can desire, and enioy al the pleasures and contents thereof, as it is to a *louing* soul, that sincerely seeketh *thee*, to suffer for *thy loue*.

O my God, what do we loose euen in this life, when we wish for, loue, or desire any thing besids *thee*. It is only *loue* that draweth thee down to vs, and eleuateth vs vp to *thee*!

O who would not suffer any thing to obtain this *loue*.

Nothing can comfort or satisfy my soul but to *loue thee*.

When wilt thou replenish my hart with

thy pure loue, that resteth in *thee* aboue *thy* gifts, that my soul may truly adore *thee* in *spirit* and *truth*?

Thou knowst that no grasse doth so wither for want of water, as doth my poor sinful soul for want of *thy loue*.

O that without ceasing I could praise *thee*!

As the stag, or *hart* beiug tired with pursuit doth thirst and pant after a sweet Spring, so doth my soul after *thee*, it hauing been much more tired with streying from *thee* then the poor *hart* can be by being chaced by his enemies, by as much more as it is more greiuous to be hurt by ones self, then to haue it done by others.

O when shal I in al things do *thy wil*, that my actions may be iust, and pleasing to *thee*?

O when shal I so humble my-self that I may be worthy in some sort to praise *thee whom* now for my pride I am not fit to name?

Iesu Son of David haue mercy on me, and of *thy* great pitty, and Charity remember me among the Whelps that expect and beg vnder thy table for one crum of *grace* from *thee*.

Where but vnder the shaddow of *thy* wings shal I repose from the heat of al

inordinate paſſions and deſires, and from that mid-day Sun that parcheth and withereth away the new ſpriggs, or leaues of my new ſowen deſir of *louing*, praiſing, and pleaſing *thee alone*, my *Lord* and my *God*? *Who* but thy ſelf by *thy* ſweet *grace* can preſerue me from falling into my old ſins, and ſorrowes? *Thou* therefor art my only Refuge in this day of my tribulation, and amidſt the ſtorms of this world, to *thee* I reueale my cauſe, be *thou* my ſtrength and my Glory, that I may at laſt laying down the burthen of this mortal flesh, be admitted into that place, where I may Praiſe *thee* for euer and euer. *Amen.*

O my God, when shal that time come, that I shal neuer more offend *thee*? This is the miſery wherein I languish, and which maketh this world tedious to me: This only is truly to be tearmed an affliction and miſery, and nothing is truly to be accounted miſery, but to diſpleaſe *thy diuine Maieſty*, *Ieſu Son of Dauid* haue mercy on my ſinful ſoul.

O how happy are thoſe that *loue thee*? O *loue*, *loue*, *loue* of my *God*, how far is my ſinful ſoul from the happines of enioying *thee*, as my ſoul deſireth?

Nothing is ſweet to a hart that deſireth to *loue* her *God*, but to ſigh, long, and pant after *him*.

O *who* wil giue me the wings of a Doue, that I may fly into the open wounds of my beloued?

O my God, my only deſire, how long shal I thus be eſtranged from *thee* the *God* of my hart, and my *portion* for euer?

O thè moſt dearly beloued of my ſoul, how long, shal I by inordinatly adhering to created things be ſo far from *louing thee*, as I ought to do? *O thou who* only deſerueth our *loue*, my *God* and my al!

Lord my God who alone art *good* and iuſt, shal I any longer *loue* uanity, and ſeek after a lye? How long shal *thy* diſpoſitions and moſt righteous ordinances be diſpleaſing to *thy* poore ſeruant? How long shal I reſiſt *thy diuine wil?*

Verily my God, in this my miſery I ſigh vnto *thee*, *who* art my hope from my youth, and am diſpleaſed with my-ſelf for hauing been ſo vngrateful to *thy* ſweet mercy, acknowledging before Heauen and earth, that nothing is iuſt, but that which *thou* diſpoſeſt, aud nothing is wel done, ſaue ſo far as it is done by *thee*, ſo much as any thing I do or ſay is only of mine own wil and deſire, ſo far it iuſtly deſerueth punishment, to *thee* be al glory.

In nothing is true *Peace*, but in ſeeking after *God* alone, and in reſting in *him* aboue al *his* gifts.

O my God, when shal I be able to say: *Quis me separabit à Charitate Dei? VVho shal separate me, from the Charity of God?* O when shal I by true *love* become vnited to *thee the only desire of my hart and soul? Vsquequo Domine obliuiscéris me in finem? Vsquequo auertis faciem tuam à me? How long wilt thou forget me vnto the end? How long doth thou turn away thy face from me? wilt thou* for euer be angry with *thy* poor seruant? Behold *thou* knowst I desire no other comfort vpon earth, then to be able without offending *thee* to liue without al comfort human, or diuine.

O how little to be esteemed is al the solaces this world can afford: *The wicked haue been telling me of their delights, but they are not like those of thy Law.* What comfort can any creature liuing afford a soul that sigheth, and longeth after *thee alone* my *God*, and is bannished from the *beloued* of her soul?

Verily my God, it is only *thy-self* that can reioyce and comfort such a soul, *thou* only art sweet, and al things compared to *thee* are as nothing, and lesse then nothing.

O my Lord, and my God, tel me, is there any thing in Heauen or on Earth that can satisfy my soul besids *thee*? No certainly. Why then dost *thou* permit me thus to wander from *thee*, *Who* art only worthy to be

desired and *beloued* by my soul?

O *my most deare* God, who can comprehend the misery that soule suffereth, that taketh comfort or desireth any comfort from any creature?

O *how long* shal I be subiect to this mysery of inordinatly *louing thy* creatures, so that it is an impediment to the *louing* of *thee* my *Creator*, *who* art the supreame *Good*? To *thee* alone is al *loue* due, and we do steal from *thee*, when our affection is willingly caried to any thing els whatsoeuer.

O *my God*, my Mercy, let vs *loue thee* as *thy diuine Maiesty*, *who* art *Lord* of al things & in *whose* power al things do stand, let me (I say) *loue thee* as *thou* wouldst be *beloued* by me.

O *my Lord*, as-long as the *peace* of my soul dependeth of men, I can neuer repose in *thee*, or find *thee* in the bottom of my soul!

What came I into Religion for, but to *loue* and praise my *God*, my *Lord*, and al my *good*?

O *when* shal I as I desire, *loue thee* and please *thee* my God and al my desire?

O *my God*, how cometh it to passe that *thou whose* mercies are *Super omnia opera eius*, *Aboue al his works*, shouldst be now tearmed to be terrible, and hard to be pleased? Verily I am a sinner and the greatest

of al sinners, and yet I haue found *thee* so good and easily pleased, that nothing is more pleasant then to serue *thee* for *loue* and to beare *thy yoke from our youth:* The yoke of sin is heauy, but *thine* is sweet aboue a the contentments, and pleasures of this world.

Let those that seek not *thee*, and that desire any thing willingly but *thee*, feare, and return to *thee*, but let the harts of them that loue *thee* reioice, O *Lord*. But can I say I *loue?* Verily not I. But shal I for this feare? No my *God*, at least not so as to loose confidence, which hath in it a great remuneration, For seeing by *thy grace* I desire to *loue*, and to leaue al for *loue*, I wil hope in *thy Mercy*, let *it* assist my extreame frailty, and pouerty: Of my-self I am *nothing*, but in *thy* power I shal be able to do al things.

Thou knowst that I desire to leaue al for *thy sake*, and that if I knew any thing that I *loued* to the impediment of my truly seruing *thee*, it would be so great a greif to my soul, that nothing in Heauen or earth could comfort me til I see my-self freed from that miserable bondage, by *thy* assisting Grace, which I implore from the bottom of my soul: Set me free, I most humbly beseech *thee* by the multitude of *thy* Mercies from the sinnes into which I daily fal through my frailty, remoue al impediments between my soul and *thee*, for

I am

I am frail aboue al meaſure; Let me liue to *thee*, dying to al other things whatſoeuer: Let me find and poſſeſſe *thee* in the bottom of my ſoul: Let al creatures be ſilent that *thou* alone maiſt be heard by me: And I wil not trouble my ſelf with them without, who are puffing and blowing, and thereby raiſing vp the duſt of multiplicity, into their own and others eyes.

Let me enter into the moſt retired place of my ſoul, and ſing *loue ſongs* to *thee*, my *Al* and only *Good*, regarding *thee* with the *ſimple* eye of my ſoul, and ſighing out certain vnſpeakabe groans in this pilgrimage of mine into the eares of the only *beloued* of my hart and ſoul: *wo* is me, that euer I offended ſuch a *God*! Be propitious, O *Lord* vnto my ſin, for it is great! O *Mercy*, which hath neither end, nor meaſure, haue pitty on me, and forgiue me my ſins. *Amen*.

O *Lord my God*! Let *thy Truth*, and not the blindnes of my own ignorance, ſpeak to me: Speak *Lord*, for *thy* ſeruant heareth, or at leaſt deſireth to hear *thee*.

Behold I ſet open the eares of my ſoul, that I mny heare my *beloued* ſpeak *Iuſtice* and *Peace* to my hart. *For thy voice is ſweet and thy face comely*, and there is none like vnto *thee* in Beawty and *wiſedom*.

Thou my God, the repoſe of my labour,

the ioy of my soul, and the comfort of my hart: Be to me *al* in *al*, and aboue *al*, which can be enioyed or desired: Let me, O let me, rest in *thee* and in no created thing whatsoeuer!

Simplify my soul that it may be able to adhere to *thee* my *God*, transcending al created things. O when shal my soul forget al, and only be mindful of *thee*, the most pure *spirit*, resting in *thee* aboue al *thy* Graces and Gifts!

O *when* shal I be by profound *Humility* reduced to the *nothing*, which only makes a a soul capable of *thee*, *who* art al *good* things, who art that simple *good*, in which nothing is wanting?

How long shal I glory in any created thing, and seek my-self to the dishonour of *him*, with out *whom* I could neither haue life nor being, much lesse, to be able without *him* to do any thing meriting *grace* and Saluation?

O *my God*, when wilt *thou* set me free, that I may glory in *thee* alone, and not by pride exalt dust and ashes, which is blown away with euery wind, and hath no stability in it, but so far as it is holpen by *thy* meere Mercy. What flesh dareth glory in itself, or presume it is able to do any *good*? Verily my *God*, if I had most couragiously vndergon al the temptations, miseries, and

afflictions that haue been, or euer shal be by al thy ſeruants together, I ought not to think my-ſelf able to ſuffer the leaſt that can be imagined as of my-ſelf, but iuſtly ought to feare mine own frailty. Let them that *glory* therefor *glory* in *thee*, and not in themſelues.

O *that* ſome little ſpark of that *true light*, which true *Humility* cauſeth, would enter into my ſoul, and neuer depart out of it, til I were wholy trasformed into that *loue* which giueth *thee al*, and it-ſelf nothing, ſauing its own defectuouſnes. *Thou only art Iuſt, thou only Holy*, and I the moſt vile and contemptible of al *thy* creatures in *thine* eyes, *who* diſcerneth moſt cleerly how it ſtands with me for my pride and other my abominable ſinnes. Wash me in *thy* Bloud, and I shal yet become whiter then ſnow.

What would it auaile me, if I were neuer ſo great in the eyes of men, yea euen as great as I moſt vnworthy am in mine own? Could they ſaue me, or iuſtify me in *thy ſight*? Is it not affirmed by the *Spirit* of al *Truth*, *Vanitas omnis homo viuens. Al liuing man is vanity*, without any exception of perſons? Verily my *God*, we are indeed but as we are in *thy* ſight, *who* iudgeſt according to the *Humility* of our hart which is hidden from the ſenſe of man. Man may iudg that to be *Humility* which indeed is

pride, and there is no pride so great as that which clotheth it-self vnder he colour of *Humility*, but *thou* canst not be deceaued by any. O happy soul that only desireth *thee* to be a witnes of her desirs, endeauours, and intentions!

Happy they that are approued by *thee* my *God*, though heer they be despised, neglected, and contemned by the whole world.

With what face can my soul tel my *God*, *I desire to loue him*, if I do it not more willingly, then I do, vndergo the hard censures of men? Shal I desire that which I do or say may be wel thought of by others since my *God him-self*, was thought to do al *he* did in the power of *Beelzebub*. Shal she who hath done nothing that is good, be in esteeme, when as her *beloued* who is *goodnes* and Iustice it-self, was despised and contemned? O my *God*, far be this disloyalty from my hart. Let me suffer for my sinnes, that I may become pleasing in *thy* sight, which is al my soul desireth.

O *my God*, when shal I find and possesse *thee* in the bottom of my soul? When shal the eyes of my body be so closed from beholding al vanity, that the eyes of my soul may be cleered by *thee* to the discerning of *truth*? Truly *thou* art a hidden *God* and none can walk in *thy light*, but the *peaceful*

Humble, patient, and clean of hart.

O if we did but once ſee in *thy Light* of *truth* how little we are able to do, or ſuffer of our ſelues, we would tremble to think we were able to do any thing that were good, or to attribute any thing to our own endeauours, *Niſi Dominus ædificauerit domum, in vanum laborauerunt qui ædificant eam: Niſi Dominus cuſtodierit ciuitatem fruſtra vigilat qui cuſtodit eam. Vnles God build the houſe in vaine do they labour who build it. Vnles God guard the City in vaine do they watch who guard it.* It is in vaine for you to riſe before light! *Pſal. 126.*

O *light* shine in my ſoul, and let not the darknes of mine own ignorance ouerwhelme me, any longer!

Let my ſoul loue, that it may liue in and to *thee* alone my *Lord God*.

When wilt *thou* giue me the *grace* of true *Humility*, which is ſo much ſpoken of, and ſo hard to be known what it is indeed?

O *we* can neuer while we liue in this world, be ſecure from falling into the curſed ſin of pride which maketh ſouls more odious to *thee*, then any other ſin whatſoeuer. O my *God* helpe me out of this ſnare, which laieth open the way to al other ſinnes.

O *who* dare though hee had been rapt into the third Heauens with S. Paul, attri-

bute any gift, or grace to his owne desert? What haue we that we haue not receaued? and if we haue receaued it, whereof should we glory? O how soone do we loose the the labour of many years in one moment by pride? *God* protecteth vs and directeth vs if we remain humble; but in our pride he leaueth vs to our selues, til we see, and feele to our cost our own weaknes and misery.

O *how* plaine doth it appeare to those who are now secure for al eternity in *thy* Heauenly Kingdom, that if *thou* hadst with drawn *thy grace* from them while they liued heer, their case would haue been most miserable? O how far are they from attributing any thing to their own merits, saue so far as they were meerly enabledtherto by *thy grace*? And how far short do they esteeme their deserts to be of the *Glory*, and Honour they receaue from thy Merciful and bountiful hand? What pains, what labours, what suffering of disgraces can deserue to enioy *thee*, and see *thee* face to face for euer and euer? Certainly those who enioy this happines, haue receaued it by the merits of thy most bitter death and Passion, which (*God* graunt) may bring me wretch also to Saluation. *Amen.*

O Loue, loue, loue, when shall nothing els liue in me but *thy* true *loue* my *God*? how long

shal I remaine deuided from *thee*? When shal I by pure and perfect *loue* be vnited to my *God*, al impediments being remoued?

When shal no created thing be able to diuert my ſoul from attending to my *Lord God*? When shal I be able to ſuffer without offending my *God*, or being weary thereof.

O *how* little true *peace* doth that ſoul enioy *who* careth for the praiſes of men, or feareth their diſpraiſes; Nothing more ſlippery, nothing more vnconſtant, nothing more vncertain then the fauour, or friendship of man, who to day wil be thy friend and extol *thee* to the skies; to morrow none wil haue *thee* leſſe in eſteeme then he; and what a miſery then is it to place happines or ſecurity in the fauour of man? And this ô my ſoul, *thy God* permits *thee* to ſee, to the end *thou* shouldſt adhere to *him* alone, and not to that which is ſubiect to fail. Deſire the friendship of *God* alone, and then his friends both in Heauen and earth shal be ready to ſerue *thee* for thy aduancement in *his loue* and ſeruice. *What* can any man diminish of thy good by his ſpeaking, or thinking il of thee? Or what can he add to thee indeed by highly eſteeming of thee?

Remember that al Praiſe is due vnto *God*, but to thee confuſion of face for thy abominable ſins. Giue al Glory vnto *him*, with

out *whom* thou couldst not so much as haue a being. My *God*, be *thou* Adored and Exalted by al, *who* art Blessed for euer and euer. *Amen.*

Thou, O sweet Iesu, hast pronounced with thine own blessed mouth, these words? *Confiteor tibi Pater Domine Cæli & terræ, quia abscondisti hæc à sapientibus & prudentibus, & reuelasti ea parvulis; Ita Pater, quoniam sic placitum fuit ante te. I confesse to thee Father Lord of Heauen and Earth, that thou hast hid these from the wise and prudent and reuealed them to little ones. Yea Father for so it wel pleased thee.* These are the souls to whom thy yoke is sweet and thy burthen light these obserue and see in the *light of thy truth* that al thou dost, or ordaineſt is *iust* and *true*, and that it is our sin and ignorance only that peruerteth the order of *thy* Iustice. O let vs crie out to *thee*, and prepare our souls that in *thy light* we may see *light*. For it is not human wisedom, or knowledg that wil serue our turn to find out *thee* in the bottome of our soul, for which we were created, and for which our soul hath such a capacity, that the very Angels are amazed to see so great an honour and fauour to be offered and bestowed vpon so poor and frail a creature, and yet that we should turn a deaf eare to our *beloued*, *who* saieth, his *delight is to be with the children*

of men. O how pittifully doth this most sweet and merciful *God* of ours lament our losse and misery of loosing that happines of enioying *him* in our soules in an extraordinary maner, yea euen in this life, if we did not cast away our *loue* and affection vpon created things, neglecting and forgetting the noble capacity wherewith he hath most bountifully endued our soules: Hear therefor what he sayeth by his Prophet; *Be ye astonished, O Heauens vpon this, and the gates thereof, be ye extreamly desolate vpon it; for two euils hath my people done,* (viz.) *They haue left and forsaken me the Fountain of liuing water, and haue digged for themselues cesternes: Cesterns that are broken, that are not able to hold waters.* O wo is me my *God*, that I should thus haue forsaken *thee*; What meaneth this *thy* great Mercy? I should haue lamented mine own misery (of not only neglecting to seeke after *thee* alone, but also of most miserably offending *thee* infinit waies) and *thou* bemoanedst my case as if some preiudice were therby to come to *thee*! O what wouldst or couldst *thou* loose by me, not being so happy as truly to seek after *thy loue?* truly nothing, seeing *thy Glory* cannot be added to or diminished by my misery. But *thy* infinit *Charity* which brought *thee* into the world to suffer and

Ier. 2. 13.

dy for me, is the reason of *thy* mercefful calling vpon my poor soul, to which thou hast said; *I will not the the death of a sinner, but rather that he be conuerted and line.* In the hope of this promise I fly to *thee: Thou who* art able to do al things, helpe me that can do nothing: *Thou* knowst I haue placed al my hope and comfort in *thee alone*, and that I detest al that is in me which is displeasing in *thine* eyes. Far be it from me to haue any other intention in any thing I do or omit, but simply to please *thee*. I renounce al inordinate affection to al created things whatsoeuer, and whatsoeuer I do that is not done sincearly for *thy loue* and honour, I most willingly submit my-self to any punishment *thy* iust and Merciful Iustice shal lay vpon me. Giue what *thou* commandst, and then exact what *thou* pleasest. O my *God* is it much I serue *thee whom* al the world is bound to serue? O what is more sweet then to serue *thee for loue*, without any pretence of our own commodity for time, or eternity? Truly in this lyeth hidden the greatest comfort that a soul banished from *thee* is capable of receauing: To *thee who* art the supreame and only *true Good*, by al creatures be al Praise eternally giuen. *Amen.*

This which next of al followeth she there writ, as taken out of S. Auguſtin, (viz.) I was not acquainted with that true interior Iuſtice, which iudgeth not by cuſtome but by the righteous Law of Almighty God.

O *My God, apud te eſt fons vitæ, & in lumine tuo videbimus lumen; Qui ſequitur me, non ambulat in tenebris.* With *thee is the fountain of life, in thy light we shal ſee light, who followeth me walketh not in darknes,* and they that walke not in *thy light* can neuer iudg of things according to *thy* iuſtice, but iudge according to cuſtome, or their own ſenſe. This *true light* is *thy* gift, and Grace, which *thou* only impartest in aboundance to the meek and humble of hart, and to thoſe *who* endeauour to regard and ſeek *thee* alone in al their actions in ſimplicity, and ſincerity of hart, and *who* intend *thee* only in al they do or omit.

(*Vnderneath the picture there annexed of ſaint VVilliam Duke of Aquitain, she had written as followeth, viz.*

O *my God* through the merits and interceſſion of this moſt glorious Saint, be mer-

ciful to me sinner, and giue me grace to *loue*, and praise *thee* with al my soul and strength, and neither for time, or eternity to seek or desire any thing, but only *thy-self* alone *simply*, and purely by sincere and perfect *loue*, resting in *thee* my *God* aboue al gifts and creatures, and Adoring *thee who* art *God* Blessed for euer and euer. *Amen. Amen.*

Mans life on earth is a continuall warfar, and liuing but a short time, he is replenished with many miseries. VVatch therefor and pray that you enter not into temptation. By *Humility* and *Praier* we shal be able to passe through any difficulties.

(*To the image of death there annexed together with other enseignes of death, she added these following words, viz.*)

O how little to be esteemed, or desired is al that passeth away with time.

(*Thus far of her Deuotions written by her in her Breuiary within the year before she dyed.*)

HEERE FOLLOVV SOME other Deuotions of the ſame pious ſoul D. Gertrude More.

A ſhort Oblation of this ſmal work by the writer gatherer thereof to our moſt ſweet and Merciful God.

MT GOD to *thee* I dedicate
This *ſimple* work of mine,
And alſo with it hart and ſoul;
To be for euer *thine*.
No other motiue wil I haue,
Then by it *thee* to praiſe.
And ſtir vp my poor frozen ſoul
By *loue* it-ſelf to raiſe.
O I deſir neither tongue, nor pen
But to extol Gods praiſe,
In which exces le melt away
Ten thouſand thouſand ways,
And as one that is ſick with *loue*
Engraues on euery Tree
The Name and Praiſe of him she loues
So shal it be with me.

IF *the glorious light of thy Church Saint Auguſtin*, whoſe hart was ſo inflamed with *loue*, that the whole world was a

witnes thereof (and euer wil be to *thine* honour from *whom* proceedeth al *good*.) If he (I say) stood need of gathering out of *thy* Soly Scriptures and the writings of holy Saints, somewhat that might eleuate his mind to *thee*, when he grew more cold by reason of humain frailty (as he professeth before his Manuel) whose words I wil heerafter bring in as being most sweet to me) what need then hath my poor soul to gather together certain deuout and amorous words, who scarsely in the reading thereof can lift vp my hart to *thee*; but my hope is in *thy* Mercy, which is aboue al *thy* works, and out of which thou hast said by thy Prophet, *Men and beasts thou wilt saue.* To this Mercy I fly, in this Mercy is al my comfort and consolation, I cast my-self into the arms of this *thy* Mercy and Pitty, I haue nothing wherein I can trust. Some haue suffered for *thee* in their body, others in their mind, others in both; Some for *thee* haue taken great pains, and vndergon great labours and austerities, others by couradgiously supporting disgraces and miseries, haue become thereby most deare to *thee*, others while they were afflicted and persecuted, praied to *thee* for their enemies, and therby procured pardon for their own sins. But alas my *God*, as for me, when I cast backe mine eyes vpon my life past, I can

Psal. 35.

find nothing done or ſuffered by me wherein I can hope, wherein I can truſt. Al thoſe things which I behold others daily to practiſe, are, far fromme, I haue liued in this houſe, (of whom I may truly ſay; *Hæc eſt generatio quærentium faciem Dei Iacob. This is the generation of thoſe that ſeek the face of the God of Iacob*) vnmindful and vngrateful to the *God* of Iacob; yea my whole life hath been ful of ſin and iniquity, and without end or meaſure haue my offences been againſt *thee*; yea iuſtly maiſt thou condemn me to the bottomleſſe pitty of hel. But yet I wil hope in *thee*. I am ſorry from the very bottom of my hart that euer I offended *thee*, or ſtraied from *thee*. Behold I now conſecrate my-ſelfa new body and ſoul to *thee*, take away from my ſoul what therein diſpleaſeth *thee*. Al *thy* Angels, and Saints be interceſſors for me, eſpecially thy deare Mother, the faithful helper and Aduocate of vs ſinners. *Pſal.* 23.

TO OVR BLESSED LADY the Aduocate of ſinners.

AL hail, *O Virgin*, crownd with ſtars,
and Moone vnder thy feet,
Obtaine vs pardon of our ſinnes
of *Chriſt* our *Saviour* ſweet.

For though thou art Mother of my *God*,
yet thy Humility
Disdaineth not this simple wretch,
that flyes for helpe to thee.
Thou knowst thou art more deare to me,
then any can expresse,
And that I do congratulate
with ioy thy happinesse;
Who art the Queen of Heauen and earth,
thy helping hand me lend,
That I may *loue* and praise my *God*,
and haue a happy end.
And though my sins me terrify,
yet hoping stil in *thee*
I find my soul refreshed much
when I vnto thee fly.
For thou most willingly to *God*
petitions dost present,
And dost obtain much grace for vs
in this our bannishment.
The honour and the glorious praise
by al be giuen to thee,
Which *Iesus thy* beloued Son
ordaind eternally.
For thee, whom he exalts in heauen
aboue the Angels al,
And whom we find a Patronesse,
when vnto thee we cal.

Amen.

O Mater Dei,
Memento mei. Amen.

As alſo my good Angel, S. Ioſeph, Saint John Euangeliſt, S. Martin, S. Auguſtin, S. Thomas of Aquin, and thou my moſt holy Father S. Benet.

To our moſt Holy Father Saint BENEDICT.

MOſt glorious *Father* in whoſe School,
I liue and hope to dye,
God grant I may obſerue thy *Rule*,
for in that al doth lye.
For no perfection can be named,
which vs it doth not teach.
O happy she, who in her ſoul,
the ſenſe thereof doth reach!
But many praiſe Obedience
and thy humility,
And yet conceaue not as they should,
what either of them be.
The ſimple humble *louing* ſouls
only the ſenſe find out
Of any diſcret obedient *Rule*,
and theſe are void of doubt.
Yea vnder shadow of thy wings
they vp to heauen fly,
And taſt heere in this vaile of teares
what perfect *peace* doth lye.
Hid in performance of thy *Rule*
that leadeth vnto heauen;

O happy souls who it performe,
the ways so sweet and euen!
By Prayer and Patience its fulfilled,
Charity, Obedience,
By seeking after *God* alone,
and giuing none offence.
The more I looke vpon thy *Rule*,
the more in it I find,
O do to me the sense vnfold,
For letter makes vs blind!
And blessed, yea a thousand times,
Be thou who it hast writ,
And thy sweet blessings giue to them,
who truly performe it.
For those are they which wil conserue
this house in perfect *peace*,
Without which al we do, is lost,
and al thats good wil cease.
And praised be our glorious *God*,
who gaue to thee such grace,
Not only *him* thy-self to seeke,
but also out to trace
A way so easy and secure,
if we wil but thee heare,
To haue relation to our *God*,
who is to vs so neere,
For at this thou dost chiefly aime,
that *God* our souls do teach.
O if we did truly obey,
he would by al things preach
His Wil to vs by euery thing

that did to vs befal;
And then as thou deſirſt it should
he would be *al in al-*
O pray deare *Father* that he euer be,
our only *loue* and *al* eternally. *Amen.*

Saint Scholaſtica, S. Gertrude, and in fine al in heauen, or on earth that are pleaſing to *thee*, be pleaſed to make me partaker of their merits and praiers; and aboue al wash me in *thy* pretious Bloud, one drop whereof had been ſufficient to haue redemed a thouſand worlds. In this is my hope and confidence, by this I hope to be enriched with al that is wanting in me: For, in *that thou art* and *poſſeſſeſt*, I more reioyce and exult, then if I had whatſoeuer in earth, or in heauen I could deſire at my command. In this ioy I cry out withal my hart, with al my ſoul, and with al my ſtrengh: *O how much good, and happines do I poſſeſſe, ſeeing my God, (who is more my-ſelf then I my-ſelf am) doth poſſeſſe ſo infinit Glory, Maieſty, and ſo infinit good things: for indeed I haue, and hold him more mine own, then any thing that euer I had, or held heertofore.* This is the comfott of my pouerty and the repoſe of my labour. This my moſt delightful, moſt amiable, moſt bright and beawtiful, and moſt Glorious *God*, is always preſent with

me, to heare my praiſes and receaue my petitions. In *him* I am rich, though in my ſelf I am poore and contemptible. To *him* my moſt *louing God*, be giuen now and euer al Laud and Praiſe, and Glory, by al in heauen and earth for euer and euer. *Amen.*

Theſe Collections once more I offer to *thee* my *God*, and thoſe that in peruſing thereof are moued thereby to *loue* and praiſe *thee*, be they my (*God*) mindful of me in their holy prayers, which are moſt pleaſing to *thee*. And I alſo deſire that ſome wil out of their Charity reade theſe things to me which heerafter follow, when ſicke to death I ſhal be becompaſſed with thoſe fears and terrors which ordinarily accompany that dreadful hower; at which time, as al other, be *thou* my helper and Protector, and in the Bowels of *thy* Mercy *Good Father*, remember me poor begger, and from heauen ſend me now and at my departure *thy Grace* which may bring me to *thee* where I may with al thy Elect, Praiſe, Adore and worship *thee* for euer and euer.

An acte of Contrition, partly taken out of the words of bleſſed S. Auguſtin.

1. O *LORD I confeſſe* I haue ſinned aboue the ſands of the Sea in number, yet ſuch is the greife which I take thereat, that I wil not refuſe to ſuffer any kind of punishment for the ſame. *O Ieſus*, whatſoeuer *thy* wil shal be that I should do, I deſire to performe it according to *thy* holy wil. I haue nothing to offer vnto *thee*, but a *hart willing to do* whatſoeuer *thou* wouldſt haue me.

2. Heer I offer my-ſelf bound both hand, and foot, and I lye proſtrate at *thy* feet crauing pardon for my abominable ſins and offences.

3. I fly not away, I appeale not from thy ſentence, otherwiſe then from *thy* Iuſtice to *thy* Mercy which we ſinners do daily experience to be aboue al *thy* works.

4. I do not plead to be releaſed of any punishment, but rather that thou maiſt iudge me according to thine own *Bleſſed wil*, only let me not be *ſeparated from thee.*

O thou thy-ſelf doſt ſay to vs:
Thou wilt not ſinners death,

But that we do conuert and liue
euen while our ſouls haue breath,
And no more then to ceaſe to be
canſt thou (O *God*) refuſe
To pardon humble penitents
that do themſelues accuſe,
Being no accepter of perſons
al hauing coſt *thee* deare,
Yea euen *thy* very life; it-ſelf
how can I therefor fear?
If euer yet *he* did diſdain
ſinners that fled to him,
Then had I little cauſe of hope,
but this was neuer ſeen.
For if they doe return to *thee*,
thy hart thou wilt not cloſe,
As witnes can my wretched ſoul,
who was ſo like to loſe
Al grace and goodnes (if thou hadſt
not me with helpe preuented)
By ſins that would with bloudy teares,
be while I liue lamented,
If I as grateful were to *thee*,
as *thou* deſerueſt I should,
Or as another in my caſe
vuto *thy* mercy would.
But *thou* whiles that thou liuedſt heer,
by tokens plain didſt shew,
That none should be refuſed by *thee*,
who doſt in mercy flow.
And that my wicked hart did proue,

who after sins so many
Hath found much fauour in *thine* eys,
without deseruing any.
O blessed euer be my *God*,
for this preuenting grace,
Which I vnworthy haue receaud
in this most happy place.
I fled from *thee* by many sins,
and *thou* didst follow me,
As if my ruin would haue causd
some detriment to *thee*.
How can this choose but wound my hart,
when I remember it,
And euer serue to humble me,
while at *thy* feet I sit?
From whence my *Lord*, my *God*, and al,
permit me not to rise,
til I do *loue thee* as thou wouldst,
the which doth al comprise.

5. I know *thou* wilst not the death of a sinner, but rather that I be conuerted and *liue*.

6. Be pacified therefor I beseech *thee* for thine own sake, and receaue me into thy fauour, looke vpon *thine* own wounds, and let them plead my pardon; *do not for euer blot me out of the book of life*, but rather giue me *grace*, faithfully hereafter to serue and please *thee*.

7. I know it is reason, that one who

hath been so vngrateful to *thy* Supreame *Maiesty*, as I haue been should *humbled, despise and willingly abase himself euen at the feet* of al creatures, which *thy* sweet *Goodnes* grant me to do, that I may heerafter *find fauour in thine eyes, who* be blessed and praised by al for euer. Amen.

O sweet Iesus to *whom* nothing is impossible but not to be merciful to the miserable; forgiue me mine offence; I am sorry from the bottom of my hart that euer I offended *thee*, or contradicted *thy holy wil*; but I know *thou* canst forgiue more then I can offend, which maketh me confident of being receaued into *thy* fauour, though *thy* most aboundant Mercy; to *whom* my *God* be giuen al Laud. *Honour*, and Praise, by al creatures in heauen and in earth for euer and euer. *Amen.*

O amiable Iesus behold al *thy* creatures do inuite and exhort me to yeald *thee* praises for al *thy* benefits, which haue been (I must ackowledgl) without end or measure towards me *thy* vnworthy creature. Euery creature doth in their kind sing and set forth *thy* great *Goodnes*, inuiting me to *loue* only *thee*; and yet behold how cold and dul I am in Louing, Praising, and Exalting *thee*! O what shal I say? but cry out to *thee*, *who* art my hope, my help, my *Loue*, my life and *Al*; yea my Father, my

Spouse,

Spouse; and my *God*, to grant *thy* Grace may not be void in me after so many infinit benefits! O be *thou* hereafter the only desire and ioy of my soul. Let me look after nothing but *thee*, *love* nothing but *thee*, let me night and day sigh and long after *thee* my *beloued*. Let it suffice me to haue my intentions and proceedings only approued by *thee*. O let me honour, and respect al for *thy* sake, howsoeuer they treate me; for my ingratitude hath been so great to *thee*, that al creatures as wel good as bad, may iustly despise me, and do *thee* great *honour* thereby. I offer *thee* therefor thine own merits seeing I haue none of mine own, for those that shal any way reuenge *thy* quarrel by afflicting her, who deserueth nothing but hel for hauing so often offended *thee*.

After something which she *had collected out of the following of Christ concerning Prayer. she writ as followeth.*

O *MY Lord God*, how much do *thy* Saints praise and commend the holy Exercise of *Praier*. O how happy are those that haue no other study, or care, then how to extol, and praise *thy Diuine Maiesty*, and in *Humility* of hart to make their necessities known vnto *thee*, *who* art

the Father of Mercies, & *Deus totius consolationis, qui consolatur nos in omni tribulatione nostra. And the God of all consolation, who comforts us in all our tribulation.* To whom should we sinners fly, but to *thee* my *God*? who didst *thou* euer reiect that lamented and was sory for their sinnes? Nay did not publicans, and harlots finde *thee* more willing to forgiue, the they could be to aske for pardon? *Thou* who forgauest S. Peter, S. Mary Magdalen, S. Augustin and infinit others their sinnes and offences, be mercifull to me, who groaneth in *spirit* against my-self, to see, and remember that I haue made no more hast to conclude an euerlasting *peace* and league with *thee*, O my *God*!

To thee now al the powers of my scattered, defiled, and deformed soul, doth aspire.

Behold I do extol now *thy* deare seruice to the skie; professing and protesting that there is no liberty so sweet, as to be bound and obliged by vowes to serue *thee* for *loue*.

Thou true and most blessed *God*, how didst *thou* with a most sweet and seuere kind of Mercy, receaue, check, and conuince me, straying, and flying from *thee*, by shamefully seeking that in *thy* creatures, which is only to be found in *thee*, to wit, comfort, and *peace*?

O *Lord*, I am *thy* servant; say vnto my soul, I *am thy Salvation*, and al that is within me shal say; *Quis similis tibi, Deus meus.* *Who is like vnto thee my Lord God.*

Behold, I haue had an auersion from al that which *thou louest*, and an inclination to al which *thou* hatest: *But thou hast broken my bands, and I wil offer thee a Sacrifice of Praise*, submitting henceforth my stif neck to *thine easy* yoke, and my shoulders to *thy light* burthen.

Vnderneath a picture of B. Iohn de Cruce, she *writ as followeth, viz.*

O *Blessed* and pure Saint, pray for me sinful wretch, who am not worthy to cal vpon *thee*, yet confiding in thine inflamed charity, I commit and commend my self to thy sweet protection now and at the dreadful howre of my death, remember me I beseech thee. *Amen.*

(*To some Collections which* she *drew out of S. Augustins Confessions, she added as followeth.*)

Good God be merciful to mine iniquities for this deare Saints sake of thine, whose *Humility* doth so astonish me, that I cannot choose but cry with a loud voice in

my hart, *O how admirable art thou in thy Saints*? What are his whole Books of Confessions, but a profound acknowledgment of his sinnes, which he doth not only confesse to *thee*, but to al the world, to the end that al may perpetually praise *thy* Mercy? But O my *God* for this *Humility* of his, *thou* hast highly exalted him: for which be *thou* eternally magnified and praised by al creatures. He was one of those sinners for whose conuersation, *There was more ioy in Heauen, then vpon ninty nine Iust*; and not without great cause, seeing he was to be a chief pillar in *thy* Church, and one who might and did draw infinit sinners by his words and writings out of the mire and dreggs of sinne, and taught them to submit themselues to *thine* easy yoke, and to serue *thee* for *loue*, and to glory in nothing but *thee*. Yea what is wanting in his words, that may inuite our souls to *loue thee* with al our harts, with al our strengths, and our neighbour as our selues? Who can speake in the words of thine own Oracles more comfortably to sinners then he hath done? In fine his words are so amorously sweet in *thy* Praises, that euen my frozen soul had been melted thereby into *thy* praise. He for *thy* sake be an Aduocate and Intercessor to *thee* for me, the most sinful, and contemptible of al *thy* seruants, he I say, *to whom* many *sinnes* were

forgiuen, becauſe *he loued* much, whom I deſire together with al the Celeſtial Court, to Adore, and Praiſe *thee* for me, who am not worthy to name *thee who* be euer bleſſed. *Amen.*

In a Collection which she was making out of the Booke of Pſalmes, she added to ſome verſes as followeth.

Pſal. 23. *verſ.* 6.

THis is the *generation of them that ſeeke him: of them that ſeek the face of the God of Iacob* (I pray God it may proue ſo with vs to *his* Honour and Glory)

Pſal. 31. *verſ.* 9.

I wil giue thee vnderſtanding: and *wil inſtruct thee in the way that thou ſhalt go, I wil faſten mine eyes vpon thee.* (who is not wholy inflamed with a deſire to ſeeke after *God* alone, to heare ſuch a promiſe from *his* own mellifluous mouth.)

Pſal. 35. *verſ.* 10.

Becauſe with thee is the fountain of life: and in thy light we ſhal ſee light. (I beſeech al thoſe deuout ſouls that ſhal peruſe *this booke*, to labour carefully for that light which the Prophet heer ſpeaketh of; which proceedeth from *loue*, and not from human wiſedom. This *light*, (by which we ſhal diſcerne *truth* from falſhood) is gotten by

conuerſing with Almighty *God*, and humbling our ſelues vnder his mighty hand. This *light* hath taught many their way to *God*, that could neither write nor read. *Sweet Ieſus* make vs of the number of theſe little ones to whom this *light* is reuealed which is hidden from the wiſe and prudent; which is beſtowed vpon thoſe that faithfully adhere to *God*, and not on thoſe that glory rather in themſelues them in *him*. He be Bleſſed and Praiſed by al, for euer and euer. *Amen.*

Pſal. 36. verſ. 5.

Reueale thy way to our Lord and hope in him: and he wil do it. (A comfortable ſaying for thoſe that *God* permits ſtil to remain (do what they can) in their imperfections.

℣. 7. *Haue no emulation in him that appeareth in his way*: ℣. 6. *Be ſubiect to our Lord and pray him.* (*Note this wel.*)

℣. 11. *The meeke shal inherit the land: and shal be delighted in multitude of peace.* (If we truly labour for this *peace*, (which is in much Patience) the *God* of *Peace* wil be amongſt vs.)

℣. 25. *When he shal fal he shal not be bruiſed, becauſe our Lord putteth his hand vnder.* (O what an incouradgment is this to a poore frail ſoul; Let vs notwithſtanding our imperfections, confidently, and amorouſly when we fail, hope in *his Mercy*, and

then *He* wil heal and helpe vs, *who* maker vs so many sweet promises. *WHo* be blessed by al creatures for euer and euer. *Amen.*

℣. 16. *I haue been yong* (for I am old) *and I haue not seene the iust forsaken*, nor his seed seeking bread. (Why do we distruct then, who haue dedicated our selues wholy to *God*, fearing to depend only of *his diuine Prouidence*, which is the greatest happines in this world, and so much to be desired if we had so much *loue*, and courage as we should.

Psal. 38. ℣. 8.

Doubtles al things are vanity euery man liuing. O my poor soul, take good notice of this verse; Adhere to our *Lord whose* years neuer fail, and *whose* helpe is alwaies at hand Giue that to *God* that is *Gods*, and that to Cæsar that is Cæsars: marke what the Prophet saith in the same Psalme, viz. *And now what is my Expectation, is it not our Lord?* and *my substance is with thee.*

Psal. 39. *vers.* 15.

But thou O Lord make not thy considerations far from me: thy Mercy and thy truth haue alwayes receaued me. (O be *thou* euer blessed for it by al creatures, my *God* and *Al. Amen.*

Psal. 40. *vers.* 1.

Blessed is the man that vnderstandeth concerning the needy and the poor: in the euil day

our Lord will deliuer him. (O my poor soul, though thou hast not wherewith to releeue the poor in th ir hũger & thirst; yet dispaire not to gaine this blessing that our *Lord* wil protect thee in the euil day, which thou standest so much need off. For, to pray for those that afflict thee, and render good for euil to those that molest thee, and being a comfort in al thou canst imagin, to those that are afflicted either in body or in m nd without exception of persons, is included in the gaining of that most to be desired promise. Remember with ioy, and imitate the best thou art able, the happy example of the late blessed Bishop of Geneua, of whom it is reported, that one in his diocese exceedinly molesting, afflict ng, and persecuting this holy Saint, yét he vsed him with al *loue*, gentlenes, and respect; yea more then any other person. At which patient proceeding of his one of his subiects wondring at, and speaking to him of it, asked him how he could vse that man so mildly, who neuer requited him with other then il turnes for al the grace he shewed him, being as it were top ful of bitternes against him To which the Saint humbly answeered, O saith he, if he should *put out one of mine eyes I would smile vpon him with the other.* I beseech *thee* my *God for thy own sake*, grãt *thy* vnworthiest seruant grace to imitate this

example; though to ſpeake truly, none can do her an iniury, who deſerueth ſo much in punishment for her ſinnes.

Pſal. 41. verſ. 6. and 7.

VVby art thou ſorrowful my ſoul? and why doſt thou trouble me? Hope in God; becauſe yet I will confeſſe to him: the ſaluation of my countenance, and my God. (O my ſoul, hope in *thy God*, *who* can do al things! O bleſſed *Hope* and *Confidence*, which is able to obtain al things, and ouercome al things.

V. 11. In the day our Lord hath commanded his Mercy: and in the night a ſong of him. Doſt thou not hear my ſoul, *thy Lord* doth require of thee? Mercy towards thy euen Chriſtian, for that *he* sheweth to thee. And that night and day thou wilt ſing *his* Praiſe. But *Lord thou* knowſt that *thy* Praiſe is not ſeemly in the mouth of a ſinner. What then shal I do? O, hope in *thy* Mercy!

Certaine comfortable ſayings, taken out of the holy Scripture; for the encouradement of thoſe that deſire with all their harts to Loue *and pleaſe our moſt merciful God, and firſt out of the Prophet Iſaie. Chap. the firſt.*

Verſe 16. VVASH you, be cleane: take away the euil of your cogitations from mine eyes: Ceaſe to do peruerſly.

17. *Learne to do good: Seek iudgment, succour the oppressed, iudge for pupil, defend the widow. And come, and accuse me, saith our Lord.*

18. *If your sins shal be as scarlat, they shal be made as whit as snow: and if they be as red as vermilion, they shal be whit as wool.*

19. *If you be willing: and wil hear me, you shal eat the good things of the earth.*

22. *Thy silver is turned into drosse: thy wine is mingled with water.* (But hear what followeth, O my soul, and therefor be not discomforted though al thou doſt and ſufferſt be very imperfect; yet behold what he promiſeth *who* can do al things. If *he* wil, *he* can make thee clean. If he command, the wind and sea wil be stil, and there wil *ensue a calme*. Commit thy self to *him*, and *he* wil helpe thee when *he* thinketh fit. O *God, thy wil* be done therefor in me for euer and euer. *Amen.*

25. *I wil turn my hand to thee: and boyle out thy drosse til it be pure: and wil take away al thy tinne.*

26. *After these things thou shalt be called the Iuſt, a faithful City.*

(Shal I feare to be forsaken by *thee* my *God*, after al these ſweet promiſes? No, I wil hope in the multitude of *thy* Mercies. Though I haue hitherto ſinned againſt Heauen and before *thee*, ſo that I am not

worthy to be called *thy child*; yet let me eat of the *crumes* which fal from *my Maisters* table, that I may grow stronger hereafter in resisting that which maketh me displeasing in *thy pure eyes*. Hear, my *Lord* the voyce of a sinner, which would faine *loue thee*, and with her hart and soul as greatly please *thee as euer she hath offended thee*. Let me either *loue*, or not *liue*. I know *thy Mercies* are so great, that *thou* hast admitted those to eat of the bread of Angels, which heretofore fed of *Huskes* like swine; yea S. *Gertrude* saith, that the more base, vile, and contemptible the creature is to whom thou shewest mercy, the more extolled art *thou* by al *thine* Angels, and Saints in Heauen. I wil therefore hope in *thee*, and beseech al *thy* Saints to pray for me, and praise *thee* for taking pitty of me, who am not worthy to cast vp mine eyes to Heauen, much les to thinke vpon, or praise *thee*. To *thee* O my *God* and al my desire be giuen perpetual Praise and Adoration for al eternity by al creatures! *Amen*.

CHAP. II.

Verse 3. COme let vs go vp to the Mount of *Loue Lord, and to the house of the God of Iacob: and he wil teach vs his waies and we shal walke in his pathes.*

5. *House of Iacob come ye: and let vs*

walke in the light of our Lord. (O my *God*, happy are they that walke in this *light*. In this *light* none walke but the *Humble* and cleane of hart, and those that serue *thee* for *loue*, whose ioy *thou thy-self* art, and who sing with the Prophet: *Renuit consolari anima mea.* *My soul refused to be comforted.* These do in some sorte more or lesse as *thou* pleasest, find how sweet and happy a thing it is to seeke, and sigh after *thee alone*. Return, my soul, to *thy* beloued; return, seek for no consolation, but put *thy* hope in *God*. Commit *thy-self* vnto *God*, and let *him* do with *thee* what pleaseth *him*. Neuer seeke thine owne glory; neuer desire thy wil may be done: but in al things intend, *loue*, and preferre the Glory and wil of *God*. If any come vnto *him*, he shal not return empty, because *he* willingly giueth water to the thirsty. In the bowels of *thy* Mercy my *God*, remember me poor begger, born and liuing in blindnes. Grant me that I may see and walke in *thy light*, that my soul may become truly pleasing to *thee*, O my Lord *God*, *whom* only I desire to *loue*, *serue and praise*, make me in al things conformable to *thy* holy *wil*, *who* be blessed for euer and euer. *Amen. Amen. Amen.*

Scio cui credidi, & certus sum. I *know whom* I *haue trusted and am secure*, saith S. Paul. O glorious S. Augustin my deare

Patron, whom from my infancy (in my poor mauer) I haue honoured in a particular maner, and who haſt been alwaies ready to aſſiſt me in calling vpon thee, I beſeech thee for the loue of *him*, by *whoſe loue* thy hart was ſo inflamed, to aſſiſt me at the hour of my death, and obtaine for me of our *Lord*, that liuing and dying I may be wholy conformable to *his Bleſſed wil*; neither deſiring for time, or eternity any other thing, then that his diuine pleaſure be perfectly accomplished in me, *his* vnworthy, & vngrateful creature. And in that dreadful houre of my death, obtain for me wretched ſinner, confidence in his Mercies which are (as *thou* knowſt) aboue al his works. I am not worthy to *loue*: but *he* is worthy of al *loue* and Adoration. I cannot without great ioy remember theſe following words of the Prophet Iſaie; hoping his Goodnes wil for his own ſake giue me leaue to apply them to me poor and ſinful ſoul, though I deſerue nothing of my-ſelf; neuer hauing done *him* any faithful ſeruice in al my life.

Chap 43. ℣. 1. And now thus ſaith our Lord that created thee and formed thee: *Feare not, becauſe I haue redeemed thee, and called thee by thy name, Thou art mine.*

2. *When thou ſhalt paſſe through the waters I wil be with thee, and the flouds ſhal not couer thee: when thou ſhalt walke in fire, thou ſhalt not be burned, and the flame ſhal not burn in*

thee. (O blessed Saint make intercession for me, that I may be confident in him, who thus aboundeth with Mercy. Amen.)

3. *Because I am the Lord thy God the Holy one of Israel thy Saviour.*

4. *Sance thou becamest honourable in mine eyes and glorious I have loved thee.*

5. *Feare not, because I am with thee.*

6. *And every one that invocateth my name for my glory I have created him, formed him, and made him.*

8. *Bring forth the blind people, and having eyes, the deaf and he that hath eares:*

9. *Let them give their witnes & be justified.*

10. *In very deed you are my witnes saith our Lord, and my servants whom I have chosen, that you may know and believe me and understand that I my self am.*

11. *I am, I am the Lord, and there is no Saviour beside me, and there is not that can deliver out of my hand.*

16. *Thou saith our Lord that gave a way in the Sea, and a path in the vehement waters.*

18. *Remember not former things, and looke not on things of old. I am he that take cleane away thine iniquities for mine own sake, and I will not remember thy sins.*

26. *Bring me into remembrance, and let us be judged together. Tel me if thou have any thing that maiest be justified.*

Hethertho the words of the Prophet Isaie.

S. Iohn 2. v. 12. I write to you little children,

because your sins are forgiuen you for his name. And now my children abide in him, that when he shal appeare we may haue confidence and not be confounded of him in his comming. My deerest beloued, beleeue not every spirit, but every spirit that diuideth Iesus is not of God.

Feare is not Charity, but perfect Charity casteth out feare. Let vs therefore loue God: because God loued vs. This is the Charity of God that we keep his Commandments: and his Commandments are not heauy.

O infinit Goodnes, who art Charity it-self, powre *thy Grace* abounda[illegible] into my poor soul. I inuoke *thee* my *God*, by the merits, and intercession of al *thy* Saints in Heauen, and seruants on earth; to haue mercy on me now in this my last extreamity. Al I desire is, that in life and death I may be disposed of according to the multitude of *thy* most abundant Mercies a fountain neuer drawn dry. Al my ioy is in that *thou* art, my *God*, and that I am at *thy* disposing. Though I am poor in al nedes, yet I am confident to be partaker of *thy* Merits, o sweet *Iesus* which *thou* liberally bestowest, according to *thy* wil and pleasure! O be *thou* blessed in al *thou* disposest! O my *God*, *who* art al I desire. Into *thy* hands I commend my *spirit*, *who* art blessed for euer. *Amen.*

The most learned of D. S. Augustin saith.

Ait eruditissimus Doctorum Augustinus.

O eternal Truth, and true Charity, and
O aeterna veritas & vera Charitas,
Deare Eternity. Thou art my *God* to *thee*
& chara Eternitas. Tu es Deus meus,
I suspire day and night! This is that sublime
Tibi suspiro die ac nocte. Hic est sublimis ille.
Contemplative Augustine.
Contemplator Augustinus.
Cuius cor Charitas Christi vulnerauerat
whose hart the Charity of Christ had wounded.
O my deare Saint, whose great *Humility*, I can neuer to much praise and admire: pray for her to whom thou hast been in her greatest afflictions and miseries euen as a Father and Mother; for which be exhibited honour to thee by the most sweet hart of *IESVS* our Sauiour, the Son of the liuing *God*: by which and from which doth most aboundant sweetnes flow to al the elect. In the power that *he* gaue thee, being one by whom he bound, and loosed sinners, giue an aboundant benediction to *thy* poore seruant, and beg of my *God* that I may neuer seek or intend any thing for time or eternity, but his honour and Glory and that I may so humble and subiect my-self vnder *his* mighty hand, that for *his loue* I may willingly submit my-self in what maner *he* pleases to al creatures. Let me commit, and commend my-self to *thy* protection, *who* art a careful receauer of al my petitions, and who-art one whom a most

particular maner *God* hath giuen me confidence in, in al the neceſſities wherein my ſoul doth ſtand need of an Aduocat and friend. O happy change to leaue al friends on earth to find the more certain & aſſured friends and Interceſſors in Heauen, who are neuer abſent, neuer vncertain, nor euer do they fail as thoſe in this world are ſubiect to do! Be therefor mindful of me I beſeech *thee*, in my life & alſo in my laſt extremity; and remember, that when affrighted with the multitude and greiuouſhes of my ſinnes and imperfections, I durſt ſcarſely caſt vp mine eyes to Heauen, or cal vpon *God* and *his* Bleſſed Mother, *who* might iuſtly diſdain ſo vngrateful and contemptible a creature; Yet by thy meanes, and being incouradged by thy example, and reading thy life and books ſo ful of Confidence and ſweetnes; I found my hart lightned, and my *ſpirit* refreshed, and my ſoul exceedingly comforted, finding in thee and by thee expreſſed, what a good *God* we haue, and that as *his* Mercies are aboue al his works, ſo *he* is able to forgiue more then we can offend. Thou knoweſt, thy very name, when I am ſad and afflicted, doth refresh me to behold it, and ſeemeth to ſmile vpon me in my miſeries, aſſuring me of thy helpe in al my ſoul ſtandeth need of thee, in this my pilgrimage and banishment from my *God*, who is my only

loue, life, desire, and al my happines. To *whom* for euer be al Glory, Honour, and Adoration, by al as wel on earth, as in Heauen, and *whom*, by his sweet Mercy and thy intercession, I desire and hope to *loue*, and serue for euer and euer, *Amen*.

Omnes qui habebant infirmos ducebant illos ad Iesum, & sanabantur. Al that had diseased brought them to *Iesus*, and they were cured. Luk 4.40. To whom therefor should I fly in my manifold infirmities, but to *thee* my *Iesus*, my God, and my *Sauiour*? Who is worthy of our loues, our thoughts, our harts, and our souls, but thy own self my *Lord*, who made vs for this alone, that by true fincere affection we should adhere to thee, the chiefe and supreame Good? O woe is me, if for any intention, or for any creatures sake whatsoeuer; I should do any thing with other intention willingly, then to please and become inwardly in the bottom of my soul vnited to *thee*, heer by *grace*, and in Heauen for al eternity. Al things and creatures fail only *thy-self* art constant, *thou* art alwaye present, alwaies willing to helpe *thy* poor seruants, & euer ready to cure our wounds which through human frailty by sin we daily cause in our souls.

Let vs who haue been greiuous sinners, and do so aboundantly experience *thy* Mercy, giue great and continual praise to *thee* our *God*, *who* hath sweetly redeemed vs to

thy-self in the Bloud of *Iesus thy* Sonne the immaculate Lambe, giuing vs ther by hope of remission of our innumerable sins. Great art *thou O Lord*, and exceeding worthy of al Praise. O let al things Adore and Exalt my *God*, with al their soul, and *strength*. What other study, what other endeauour, or what other desire, shal possesse my soul willingly day, or night; but that I may in al, and aboue al things, praise, and *loue* my *God*. As nothing is superior to a soul but *thy self*, so nothing but *thou* can satisfy and satiat our souls in Heauet ot earth; nothing I say but *thy-self*, to *whom* only let my hart tende, and only in al things intend. *Thou* being the only *true* and proper *center* of our hart and soul, what can make this miserable banishment (where to my greife I daily offend *thee*) tolerable to me, but only to aspire to *thee* by sighs, desires, and vnspeakable groanes, in my hart and soul? O let *true loue* vnite me to *thee*, *who* art by al Adored and Praised for al eternity in thy Heauenly countrey. *Amen.*

Some speeches *of heathen Consuls and Philosophers, which shew Christians their duty & also their happines in knowing how to make good vse of their knowledge to their Saluation, in which those Heathens perished, because they did not beleeue and acknowledge our* Lord God; *but vanish'd away in their*

own cogitations, by seeking only fame, honour, and applause of the people, &c. which yet in their wisedom they saw to be but an vncertain vanity.

AND *first.* The answer of one of the greatest and wisest of them; when he was offered power, and honour, and sacrifice, according to their custome of vsing such as for wisedome nobility, and courage deserued it in their eyes.

The more (saith he) I consider with myself of things done both in old and later times, the more the vncertainties and vanities of fortune in al moral affaires occurre to my remembrance, and the more plainly *doth their vanity appeare vnto me.* (O my *God*, what a definition is heer of a heathen, which did not so much as know *thee*, or for what end this vncertainty was in them permitted by *thee*. What a shame is it, if we who are not only Christians but religious should esteem or seek after any thing but *thee*, in *whom* alone is stability to be found and enioyed? *One thing is necessary.* Let chance, fortun, & power (where it is giuen by *thee*) d spose of al things as they wil, as for me, I wil sing in al occurrences; *It is good for me to adhere to my Lord God*, the only desire and *beloued* of my soul and hart. I wil haue no care or study, but how I may in al chances spend my whole forces and strength in *his* Praise, *who* be

Adored prostrat by al creatures for euer and euer, *Amen. Amen.*

ANOTHER SAID.

Such as stand in feare, are irresolute in al their determinations. (He spoake it of those who out of feare to displease, and desire to please for human respects, became thereby a slaue to euery ones humour, and keept not their freedom and liberty, which was got by suppressing of natural passions.

Another speaking in a controuersy where one was to be iudg of two accusing on another, and defending themselues before the Senate, saith, The truth or thing beleeued, and wrested to the worst, are easily to be discerned by one iudg if he be wise, vpright, and iust, and not interrested in neither side.

Also another said. That the disloyal are odious euen to those whose instrumēts they are: Of a little beginning, comes often great incōuenience, which might be preuented by doing as one of the Heathens did, who excelled most of his time in Nobility, wisedom and al moral vertues, who had so great temper quer his affections and passions, that neither for honour (as being offered to be made a King) nor for gain, would he be false to his Prince, who yet fauoured him so little by reason he was so much honoured by al the common wealth, that he gaue way to haue him poisoned at thirty years of age, he being also his own father that was Cæsar. He

was so iust, that in matters of the greatest controuersy he alwaies did true Iustice, and his enemy whom he knew sought his death, he honoured as his Partner, being yet in nobility much his inferior, but boare rule with him at Cæsars command. This enemy being once at a bāquet with him where most of the Nobility were present, he vttered such disgraceful words and speaches of him to his face, that al were amazed to see him not so much as change his countenance at him. And after this, hearing he was in distresse at Sea, he sent his own Conuoy to deliuer him from drowning, though he knew his iourney was to accuse him to Cæsar and the Senate, and also to plot his death, which indeed he at last achiued, *being both at one Banquet not long after*: *which example* sheweth vs how amiable vertue is euen in the very Heathens, in whom it was but moral, how much ought we to practise it, in whom by Charity it becometh *Diuine*? O how truly glorious art they my *God*, who indeed possest thy *loue*, which so worthily by holy Scripture is tearmed most *Honourable wisedome*? But alas to humain frailty it is hard to purvp iniuries, much more to do good for euil, at least nature suggesteth to vs, that it is vnpleasant, and therefore vrgeth vs, not to put vp this, or that least those who are contrary to vs do add difficulty vpon difficulty, seeing we put it vp so quietly. But this pretence of nature is so

ils, and oft, euen in humain respects, so inconuenient, whilst we by disputing, resisting, or in the like maner requiting, do draw greater inconueniences vpon our selues, where as quietly letting it passe, it would soon come to nothing. Nay further I wil speak & add this to the honour of my *Lord God*, whose way of vertue and the *Crosse* is so sweet in cõparison of the way of sin, and yealding to our passions, that if *he* had neuer intended other reward for those that *Humbly* practise vertue, and go the way of *Resignation*, but that they receaue in this life; *he* could not haue been taxed of too sleightly rewarding their labour. For certainly the *peace* that followeth doing good, for euil, and yeelding sweet, (for bitter, and passing al difficulties *humbly* and patiently ouer, is much more pleasant, then by hauing ful power to do vpon such occasions the quite contrary. Such is the very nature of al his exactions and ordinations, that euen the very effect of them, maketh thẽ worthy to be *loued* desired, ond practised. For who can consider of al vertues, nad not see how great a happines lieth hid in the *true practise* of thẽ euen in this life? As for exãple, Iustice, Patience, Benignity, Longanimity, Charity, and true *Discretion* accompanied with vnfained *humility*, who doth not see that these & the like vertues, make vs pleasing to God, and man, & that the not *practising* thẽ doth make vs troublesom to others, and aboue al

FINIS.

SOLI DEO.